

TERMS.
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number of the Monitor is changed two sheets, and no more are sent from the Post-office in this city; therefore should this illegal charge of postage be persisted in, it is our request that subscribers give notice of it, and for the name of the Postmaster, changing

our correspondents. We have received a communication onunkenness, which is totally unfit for publication. Some time ago, also, we received a few very just remarks on the ruler of Missouri, signed A Delawarean, but as all of them were attributed to G's communication on Oaths, we thought it unnecessary to publish them. The former error is now of no account. The latter may be had by applying to the publisher. Our correspondents in the south are affectionately reminded that it is a long time since we have had any thing from them. A no Masonry, did not come to hand in season for the present number; it shall appear in our next.

JUST PUBLISHED AND FOR SALE,

BY

WEBSTER & WOOD,

No. 71 State-street, Albany.

A **TRACT** against Unitarian and Hopkinsonian Errors: Addressed to the members of the Associate Church of North America. Published by order of the Associate Synod. Second edition: revised and corrected from the manuscript. Price—4 cents single or 25 copies for One Dollar.

THE
Religious Monitor,
OR
EVANGELICAL REPOSITORY.

No. 7.

DECEMBER, 1826.

VOL. III.

Original Communications.

THE GLORY OF MINISTERIAL SUCCESS, DUE TO
GOD ALONE.

A Sermon, from MSS. of the late Dr. Shaw, on 1 Cor. iii. 6, 7.

(Continued from page 258.)

"I have planted, Apollos watered; but God gave the increase. So then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase."

III. The agents, even the most perfect of them, whose instrumentality Christ employs, possess no commanding, independent efficacy of their own. "I have planted, Apollos watered; but neither is he that planteth any thing, neither he that watereth." It is a leading principle in Revelation, which besides being thus plainly asserted, is also clearly implied in the figurative allusion in the text. A vineyard may be planted, or a field sown with grain by the hand of man; but will these manual operations ever produce a crop of vines, or of grain, without the sunshine of heaven, or rain from the clouds? No such thing. What then, shall a man of Paul's rare and shining talents, of so cultivated an understanding, of so sound a judgment, of such a warm, affectionate and feeling heart, of such strong faith and fervent love, such a scholar, and such a Christian, adorned with such an assemblage of virtues, and such a constellation of graces; and shall such a minister as Apollos, so "mighty in the scriptures," not much inferior in estimation to the highly gifted apostle himself, be able to accomplish exactly nothing at all? This is not exactly the thing meant or asserted. For if so, for what purpose were men of such great and gracious endowments given to the church?—Every instrument produces its own proper effect, according to the measure of its fitness. Paul and Apollos then shall do all that such instruments can do, but not a whit more. It is, as we apprehend, with means and instruments in religion, as it is with them in every other case. The patriotic statesman may take every

measure that human prudence can suggest for the good of his country—nations struggling for freedom may do all that gallant men can perform—the farmer may cultivate his fields with the utmost skill and industry—and so the devoted minister of the gospel may “spend and be spent in the service of Christ”—but the issue will in all cases depend on God, the success is such as the Great Supreme dispenses to each. The cause, indeed, in which a servant of Christ is engaged, is by much the noblest of all causes—its end, the salvation of the soul from death, is the most sublime object of all human ambition, and should stimulate to action all the noblest energies of man, whose honour, and whose office it is to “watch for souls,” for, in unceasing care, effort and watchfulness lie the very life and soul of the ministry. But that grandeur of aim and object imparts no supreme, sovereign efficacy to means and instruments, the utmost extent of whose operations is limited by heaven’s decree, saying to them, “hitherto shalt thou come, but no farther.” In operations within those fixed bounds, according to their natural fitness and perfection, effects of various kinds are produced upon the hearers of the Word, without any saving results. The gospel is adapted as a means to act upon all the principles of human nature, and without any measure of special or saving grace, its action as a natural, well-adapted instrument, is often productive of effects suitable to a certain extent upon the whole intellectual and moral constitution of man. The history of its dispensation abounds in proofs, and that in every age. Thus of Ezekiel’s hearers God said “lo thou art unto them as a very lovely song of one who hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.” Ezek. xxxiii. 32. Thus the stony ground hearers “receive the word with joy, and for a while believe, but in time of temptation fall away.” Luke viii. 13. And Felix trembled while “Paul reasoned on temperance,” &c. and thus Agrippa was “almost persuaded to be a Christian.” And their natural effects are produced in proportion to the powers and perfection of the instruments employed in wielding the divine armour of the gospel. Abstracting from this consideration of efficacious grace, one preacher, by acute and irresistible argument, may stimulate and convince the understanding; another, by a faithful description of the sublime scenes of revelation, may regale the imagination of his hearers; solemn and affecting images may afford play and amusement to the fancy of a third; fascinations of style, the voice, the manner, the loveliness of the song, may rivet the attention, tickle the ear of another, and send him away mightily pleased with himself, and fancying that he is pleas-

ed with the gospel too, merely because he likes the tones of the preacher's voice, or the enticing words of his wisdom. A representation of the majesty of God may elevate the soul to some sublime conceptions; or when we hear the uttering of his voice, and see the lifting of his hand on high, as he marches through the land in indignation, threshing the nations in his anger, we may say and feel with the prophet, "When I heard, my belly trembled, my lips quivered at the voice, rottenness entered into my bones, and I trembled in myself." Hab. iii. 12—16. Emotions of joy, and fear, and delight; or sensations of pleasure or pain, may be awakened, and thrill through the whole man—the homeliness of unadorned truth, or the pungency of plain truth, will sometimes partially refine and reform, and in other cases provoke and torment those that dwell on the earth. Thus, you see the judgment may be informed and directed, the imagination regaled and feasted, the passions moved, the conscience stung and roused, the faculty of taste gratified, and the life in some degree reformed by the representation of the intellectual scenes and moral pictures of the Bible; but all these effects may very well be, and every day do take place, and yet the hearer leave the preacher and his performances, really the same man as he came, with all his earthly and unsanctified affections cleaving as tenaciously to him as ever, as practically indifferent to God and eternity as always before. The religion of many people is the easiest thing in the world; they come to and go from the house of God; and that is all. But indeed these results deserve not the name of religion, they are the mere accompaniments of it, without a particle of its essence, spirit or habit. Does that deserve the name of religion, which leaves the soul as profoundly drenched in spiritual slumbers, as if hushed by the insensibility of death? Does that man deserve the name of religious, who, though orthodox, is a liar, a drunkard, a swearer, an adulterer, a slanderer? Nay, but such characters are a heavy load and curse on the earth, and a burden on the patience of God. In all the best and happiest effects which the mere agency of means produces, and that in their utmost extent, there is no casting down of lofty imaginations, no renovation "in the spirit of the mind," no grafting into the true vine, no subduing of the pride and enmity of carnal nature, no turning of the current of the affections, no doing away of all old things, nothing of the new birth, of the sanctification of the spirit, of victory over the world, of a life of faith, love and new obedience. When we come to this class of effects we find that we have before come to the end of nature's strength; for here we meet a barrier obstinate and impenetrable, neither to be broken down nor

passed over by human effort. The production of these effects, by breaking down this barrier, constitutes the sacred and exclusive province of the Deity, within the sphere of which no natural or gracious abilities of man can make an inch of entrance. Here, sovereign grace must be put forth, and do all. In surmounting this barrier between the boundaries of nature and the kingdom of grace, the loftiest talent is on a level with the humblest instrument. The special dews of divine grace must come down upon the audience—the Word must be preached with the Holy Ghost sent down from heaven: the Word must come, not in word only, but in demonstration of the Spirit, and with power, in order to break down nature, and rear a new building of grace and mercy. In every instance where a sinner is converted, sanctified, built up, and finally saved, there we say Paul and Apollos is nothing, God is all, is at the beginning, middle, and end of the whole process. They may be the instruments with which God works; but in every instance the blessed product is the proper effect of efficacious grace, the instrument in its own sphere does nothing in comparison of what God does. Planting and watering are operations which are really nothing at all, if compared with the quickening of the seed, and growth of the future harvest. As to growth and fruit, we are literally and absolutely nothing at all. We cannot “make a hair of our heads black or white.”—Not I, but the “grace of God which was in me.”

Now what does Paul's most humble acknowledgment, both of the real and comparative inefficacy of the labours of the greatest ministers, imply? Plainly this: the existence of great and mighty obstacles, which neither Paul nor Apollos could remove out of the way. That these impediments are no trifles may be seen in this, that the natural, gracious, and miraculous strength of Paul was, when grappling with them, feebleness itself. But when we add that this is a case worthy of the interposition of God, and that here are impediments requiring the power and wisdom of God to unravel and overcome them, and to give full effect to the institution of the christian ministry, what a wonderful idea does all this imply and convey of the great and pressing difficulties which are always counteracting the success of the ministerial functions. The impediments implied in Paul's concession in the text, are of two kinds, either general and permanent, or differing according to places and times. Of the former kind are those which in all times and places adhere to the subject of the gospel ministry, to the administrators, and to the auditors.

Borne down by a profound sense of the weight and importance of the ministerial functions, Paul came forward to proclaim his

inability to execute the duties of his office with any commanding efficacy. The gospel ministry requires no exaggerated colouring of friends, no accumulation of pompous expressions and magnificent images, no exacting of superstitious respect and blind veneration, no arrogant claims to the possession of some magical or mysterious power, no display of a mighty contrary agency, whether secret or open, to set forth the sublimity, the sanctity, and laboriousness of the employment. Every man of conscience, who, being put by Christ into the ministry, has so great a trust as the glorious gospel of the blessed God committed to him, feels himself exalted indeed, yet almost overwhelmed with a view of the intrinsic moment and difficulty of this above every other office with which mortal is clothed. With a full view before him of the duties and responsibilities of this high employ, hear how Paul uttered the sentiments of his feeling heart: "Who is sufficient for these things?" 2 Cor. ii. 16. Again, 2 Cor. iii. 5. "We are not sufficient of ourselves *to think* any thing as of ourselves; but our sufficiency is of God." Now, if so small a thing as a good thought be beyond the compass even of apostolic powers, is it to be presumed that the fulfilling of the ministry with wisdom, fidelity, honesty, ardour, tenderness of spirit, and adaptation to the diversified circumstances of a whole congregation, and in a manner to win souls to Christ, is a work within the range of the best directed human abilities, or at all compatible with the spirit and character of the drone, the trifle, the ignorant, or the worldling? If a lawyer lose his cause, his client may be reduced to poverty; and if the skill of a physician is unavailing, his patient will die; but if the high and sublime end of the ministerial office is not attained, oh! who can bear to think of the tremendous issue.—To be sure, it is consoling to the spirit weighed down under the burdensome sense of unsuccessfulness, to reflect, that both reason and religion concur in awarding the honour of approbation and acceptance, not to the prevailing and victorious alone, but to the faithful and upright servant, "for we are unto God a sweet savour of Christ, in them that are saved, and in them that perish." 2 Cor. ii. 15. Yet a view of the consequences, either way—of eternal destruction, as the certain consequence of the gospel disbelieved, and of eternal life, as the glorious issue of its reception, may well make all in the ministry join in Paul's heart-felt exclamation, "Who is sufficient for these things?"

The subject of the gospel ministry is but one, "Jesus Christ and him crucified;" and no latitude of choice is left to us. To this Paul confined himself, and he is the authorized exemplar of all his successors in the ministry. "I determined *not to know any*

thing among you, save Jesus Christ and him crucified." But then this one topic is a summary of that revelation. Every part of divine truth bears upon this, and it supports the whole. The cross may be considered as the central pillar in the house of God, which supports the whole building, on which is inscribed in very legible characters, and we may read all the leading truths of Christianity, the evil of sin, and God's abhorrence of sin expressed in a manner the most awful, and sinners exposed to the tremendous curse of the law, and that sin is not to go unpunished, the grace and condescension of the Lord Jesus Christ, mercy and truth meeting together, righteousness and peace embracing each other, a just God justifying the ungodly who believe in Jesus. Or the cross may be compared to a genealogical tree, of which itself is the stem and trunk, in which the whole of divine truth shoots up in innumerable branches, in the most beautiful order, every branch laden with leaves and fruits pleasant to the eye and sweet to the taste. "Jesus Christ and him crucified," is a doctrine having such a multiplicity of particular parts, aspects, connections and tendencies, that the fulness of grace and truth contained in it is, to the human understanding, literally unfathomable, and it will require an eternity to unfold them. When Paul would express a thorough sense of his own utter insignificance, in contrast with the vastness, excellence, and variety of the gospel treasures committed to his keeping and dispensation, he uses the following wonderful language: "Unto me, who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Eph. iii. 8. Now, my brethren, to give out these riches in measure, time, and manner, adapted to the wants of saints and sinners, or, laying aside all figure, to deliver the doctrinal and preceptive parts of religion, without mutilation or corruption, in a plain, orderly, and coherent manner, and not in the form of vague, disjointed, and roving harangues, which convey no clear ideas to the understanding—to deliver the exhortations, and consolations, to apply the admonitions and rebukes of the Word of God, where, when, and as they ought to be—to ascertain, and speak suitably to those of every age, character and condition, to discriminate characters, to speak to cases of conscience, "rightly dividing the word of truth, and giving to every one his portion of meat in due season;" now, I say, all these duties of the ministry, and the never once omitting to give Christ his due place, whatever be the more immediate point in hand, shows how wonderfully this one grand topic of Christ crucified, may be expanded, and what ample scope for variety it affords, and what a fund of knowledge, care, pa-

tience, wisdom, skill and tenderness, is requisite to meet such diversified duties, and fulfil the ministry. And if to these pulpit duties we add the two laborious and important services of public catechising and family visitation, who that has mind enough fully to understand the extent of a minister's obligations, a heart to feel their force, and a conscience ever and anon telling him that the eternal weal or woe of his auditors is at stake, and that the dread alternative of being lost or saved is a certain issue of his administrations, must not in great commotion of mind join in Paul's passionate exclamation, "Who is sufficient for these things?—Neither is he that planteth any thing, nor he that watereth."

But obstructions also, neither few nor small, which adhere to ministers themselves, authorize the humble acknowledgment, "Neither is he that planteth, any thing, nor he that watereth." It must be greatly lamented that many look on the office in the mean light of a trade or a living, and assume it in all the baseness of a mercenary spirit, or, to use the emphatic language of the Spirit of God, "they enter into the priest's office that they may have a piece of bread to eat." 1 Sam. ii. 36. "That feed themselves, and not the flock." Ezek. xxxiv. 2. To denote their bad motives, principles, and practices, they are likened to those crafty, ravenous, and treacherous creatures, the wolf and the fox, which, under the shade of night, prowl about for their prey, seeking "to kill, and steal, and to destroy." They are also called "wells without water," filled only with empty or deadly vapours, and the wind of false doctrine." They are further called "deceivers, and Anti-Christ," masters of dissimulation, bewitching men in the gospel. Can the planting or watering of "these spoilers of the vineyard," these impostors, who "with cunning craftiness lie in wait to deceive," who sow tares and briers, instead of good seed, or who at best serve up adulterated, turbid, nauseous mixtures, instead of "the good wine of the kingdom." Can, I say, such planting or watering effect any good thing? Oh! no.—Such as we sow we shall reap. As such "spare not the flock," so they themselves, "as natural brute beasts, which they resemble, are made to be taken and destroyed." But supposing ministers are in the main capable, faithful, and conscientious, yet what are they at the best, mere mortal men, frail, sinful men, men of like passions with those to whom they minister. The rich treasure of the gospel is put into earthen vessels. An immaculate minister, without a flaw, or weakness, or inconsistency, or blemish, either in his official or personal conduct, may be desired in the pride and folly of the human heart, but such an angel of a man has never yet lighted upon our earth. I would not be understood as,

wishing, by these remarks, to throw a coating of varnish over any of those unsound earthen vessels; but neither do I pretend that any uninspired mortal, even though put in the ministry by Christ himself, is so free from flaws or cracks as not to need the mantle of charity and forbearance; for in truth my present object is to show that their real imperfections are such as often seriously to hinder their usefulness and success. Ministers, like every one of their hearers, have their own salvation to care for, lest when they "preach Christ to others, they themselves should be cast away." And their personal care of themselves seems to be enjoined even as a part of their official duty as ministers, in order to be greatly useful in their high and holy vocation. "Take heed to thyself, as well as to thy doctrine, for in so doing thou shalt both save thyself and those that hear thee." Nothing is more natural than that the personal conduct and character of ministers should have a propitious or unfavourable influence upon our hearers. When we reflect upon our numerous defects and imperfections, upon the want of knowledge, judgment, and wisdom; upon the want of that "rich indwelling of the Word of Christ," which the apostle recommends, or upon the want of spiritual, devotional feelings and habits, which diffuse a sweet odour upon all around; or upon the want of that gentle, sympathizing, and tender temper which gains immediate access to the heart—when to their wants we add a list of direct and positive faults, as neglect of study, of reading, unacquaintance with human nature, and the peculiar necessities of a flock, coldness, unkindliness, or even harshness and acrimony of temper, or worldliness of spirit—I say, when we reflect upon their frailties and failings, or it may be worse evils, can it be doubted that such imperfections, which cleave less or more to every minister, must have a baneful influence in obstructing the efficacy of the most evangelical ministrations? Considering how poor and imperfect creatures we are, to whom the rich treasure of the gospel is entrusted, is there not reason to say with Paul, "I was with you in weakness, and in fear, and in much trembling," (1 Cor. ii. 3.) lest through our sinful spirit or manner, "the cross of Christ should be made of none effect?" Of such weak and sinful natures, may it not well be said, "Neither is he that planteth any thing, nor he that watereth?"

But besides these burthensome difficulties, there is a direct *contrary agency* implied, and alluded to in the figurative language of the text. The seed of plants is cast into the ground. There are great varieties of soil in the earth. If the soil is not kindly, the seed will not mingle with it, nor vegetate, nor come to per-

fection. The ground into which Paul cast the seed of the gospel, is the human soul, which, like the natural earth, is not now what God made it in the beginning. But though this ground of the human soul is now universally bad and degenerate, "bearing briars and thorns, and nigh unto cursing," yet our corrupt race differ exceedingly in respect of understanding, judgment, memory and affections, just as you see varieties of soil in different regions and climates of the world. Of this variety of spiritual soils, we have the finest descriptions imaginable in our Lord's beautiful parable of the sower. Mat. xiii. Three different kinds of bad soil there mentioned and interpreted, show that the depravity of man branching out into different kindred, corrupt principles, resists and defeats the kindly operation and tendency of the good seed of the Word of God. The soul of man is not a passive substance, and operated upon and moulded just as a cultivator pleases, but in its state of depravity presents a vigorous opposition to all the salutary principles of the gospel, which sets at defiance and baffles all merely human energy and skill. In fallen man, there is not only a distaste for, but positive enmity, a principle of sinful, bitter and decided activity against every thing holy, and like God; and to a mind in such a state, the doctrine of the gospel cannot be smooth and pleasing, but is essentially and utterly opposed to its every feeling and inclination. Rom viii. 7. There may be great difference in the natural tempers of men, and also in the degree of actual depravity, yet the soil of the human heart being essentially and universally bad, there is no side on which we can approach and assail the sinner, but we find him armed at all points, and ready for the encounter. If we ply him with the polished shafts of the Word of God, he has a whole host of evil principles and passions, and appetites, always at command to act against us. "The flesh lusteth against the spirit, and the spirit against the flesh," and these are contrary. If we preach Christ crucified, the pride of human wisdom and learning is affronted, and our doctrine is set down as foolishness, and ourselves as babblers. At the same doctrine another is offended, and he stumbles and falls, as he would over a stone or a block in his way, because it crosses some favourite predilections and partialities. It was to the Jews a stumbling block. If we say to another, "Put ye on the Lord Jesus and his righteousness," immediately the pride of self-righteousness is inflamed, and the "sinner goes about seeking to establish a righteousness of his own." If we say to another, "Make no provision for the flesh, to fulfil it in the lusts thereof—he that liveth in pleasure is dead while he liveth," or give a home thrust in any instance, as John the Baptist did to Herod, "It is not lawful for thee to have

thy brother's wife," instantly the whole soul is in commotion, the passions blaze out, and the preacher's character, if not his life, must pay the forfeit of his honesty. If we say to the aspirant after worldly honours, riches, and friendships, "That whosoever loveth the world, the friendship of the world is enmity with God—the love of money is the root of all evil," "they go away grieved," like the young man in the gospel, because if they have not, they *desire* to have great possessions. If we press and hem in another so closely that he feels in danger of being caught in the net of the gospel, or is all but persuaded to be a Christian, he cries out a truce, and puts off the minister with fair words, "Go thy way for this time, when I have a more convenient season I will call for thee." If we say to the decent, ostentatious formalist, "Except your righteousness exceed that of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven," it is well if he turn him not round to beat his fellow-servants, and in all the big importance of self-conceit say, "Stand by thyself," keep off, "come not near to me, for I am holier than thou." Isa. lxxv. 5. or, lifting up his hardened face, proclaim his own praises to his very Maker, or in terms of the most offensive arrogance, say, "God, I thank thee, that I am not as other men," &c. Luke xviii. 11. If we, as bidden, invite to the marriage feast, one and all offer some frivolous excuse or other, but the truth is, "they are drawn away of their own lusts and enticed." This is the great secret of their neglect and of their hostility, though men wish and choose to varnish over hostile principles and passions with some plausible pretexts, which deceive none but themselves. To stem, or make head against this countercurrent of corruption, which is always meeting us, is more than human. We have no might against that great host of human corruptions that cometh against us. "Neither is he that planteth any thing, nor he that watereth."

But there is a *contrary* agency from another quarter, which combines with, and excites, and works upon our own natural enmity to the gospel. When the seed is sown, "then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved." Luke viii. 12. This agent being an invisible spirit, it is difficult to trace his operations. But scripture shows him to have been from the beginning an unwearied enemy, whose power and subtlety are constantly at work against the Saviour, and the salvation of man, and therefore greatly to be dreaded. The lie of Annanias and Sapphira, which is the first recorded instance of dissimulation in the christian church, is traced to his suggestion. Acts v. 2. His malignant capacity to

compass the destruction of the churches which were planted, made the apostles apprehensive for their safety. Thess. iii. 5.—Paul commands Christians to stand clothed with the whole armour of God, ready to meet his assaults. Eph. vi. 11. He possesses the power of perverting good to evil, benefits into curses, our advantages into facilities for extending and establishing his authority over us. Against such an enemy, “neither is he that planteth, any thing, nor he that watereth.” But here again is our refuge “when the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against him.” But besides all this mighty contrary agency arising from man himself, and from Satan, and which is permanent and universal, there are difficulties and obstacles peculiar to different ages, times, places, characters, and stations. A factious spirit was characteristic of the Corinthians. Among the Ephesians, “grievous wolves had entered, devouring the flock.” The Galatians were bewitched by legal doctrines. Our Lord’s messages to the seven churches show, that these churches had their own peculiar faults. In like manner, in our own day, in city, and country, professors have their peculiar views, tastes, prejudices, sins, and temptations. If we add that a minister of religion must encounter all these pressing difficulties, and all this mighty opposition, “as one that must give account,” how awful and how responsible is the situation in which he is placed. God is saying to all such, as he did to Ezekiel, (iii. 17.) “Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.” Who that has any proper feeling of the importance of such a situation, would not “in weakness, and in fear, and in much trembling,” cry out “who is sufficient for these things?” “O my Lord, I pray thee, send by the hand of him whom thou wilt send.” Exod. vi. 10. “But I pray thee have me excused.” “Who is Paul, and who is Apollos,” when such a burden is laid upon the shoulders?

Upon the whole, is it not evident that the best and most abundant means have no saving efficacy in themselves? If such a thing were possible, Paul’s oration before the court of Areopagus, at Athens, offered fair to effect it. Every circumstance there combined to make a decisive experiment whether the best means could or could not command submission to the gospel. There the human faculties were carried to the highest state of cultivation, and there Paul, before an illustrious assembly of senators, statesmen, philosophers, and rhetoricians, delivered a speech, which, if any natural means would do it, would have effectually won them over from idolatry to the reception of the gospel.—

But all in vain, the history does not say that any miracles were wrought at Athens, and perhaps this was divinely ordered, in order to demonstrate to all after times, how abortive the best efforts of man must ever prove without the special grace of God. Only God, who made the heart, can make a saving impression on it. "Without me ye can do nothing." John xv. 5. We may denounce the terrors of the law, but sinners will continue at their ease. We may preach the gospel in all its attractiveness and glory, but we cannot give a taste for it. All that we can do is merely to speak, and make use of our voice, to beseech, exhort, invite, or command, or reason with you, but can we reason life into a dead man? Can our entreaties make the blind see? Can we create light? With a faint heart should we go forth to speak to men lying slain by the wicked one, were it not for the gracious promise, "Lo, I am with you always to the end of the world." Such is the fate of human arguments and exhortations; but it fares no better with the arguments of God himself. "Come, let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "I have called, but ye refused—no man regarded—all day long have I stretched out my hands." How little efficacy had the divine discourses of the blessed Saviour. As a teacher, he seemed to spend his strength for nought and in vain. Israel was not gathered. In short, we must plainly tell you, that unless God be with us, in the exceeding greatness of his power, when we deliver his messages, you will never be effectually roused from your delusions, till you find yourself face to face before the God whose warnings you now neglect, and whose offers of mercy you disregard. May all faithful ministers have to rejoice in the day of Christ, that they have not laboured in vain, nor run in vain. Phil. ii. 16.

[*To be concluded in our next.*]

For the Religious Monitor.

ON THE CHARACTER OF SATAN.

To insure the success of the commander in the field of contest, it is indispensably necessary that he be well acquainted with the number, the discipline, and spirit of his own troops, and with the dispositions, stratagems, and prowess of his enemies. Without the knowledge of both, his enemy, with ten thousand, may rout his twenty thousand, and opposing carelessness to circumspection, be destroyed with his whole army. Hence the prudent warrior, while he carefully inquires into the state of his own ar-

ny, uses every precaution to guard against the attacks of his enemies, and to acquire correct information of their strength, intentions and stratagems. His scouts are alert, his spies every where collecting authentic information, and transmitting it to him for the regulation of his conduct. Every Christian is a soldier in the field of battle, and never a single moment exempt from being attacked by his foe. Some of these reside in his own heart, and combine their assaults with his external enemies. He has to wrestle not only with flesh and blood, but also with principalities and powers, the rulers of the darkness of this world, and spiritual wickedness in high places. His external foes are either human or hellish. The former comprise the whole world that lieth in the wicked one; and the latter, the devil and all his hosts. Both are formidable enemies, ever near, and watching every opportunity to effect our destruction. In particular, our safety requires us to be armed in heavenly panoply against Satan and his angels, well acquainted with their devices, and constantly vigilant against their assaults. They are cunning, powerful, malicious foes, and unwearied in their exertions against us.—They are ever near, and working energetically, going about like roaring lions, seeking whom they may devour. As this renders their history and character most interesting to us, it is our intention to attempt a brief delineation of both, to expose their wiles and their power, that we may guard against them.

As we have only detached fragments of their history, we must content ourselves with a very brief sketch of it. Some, sadduceanly inclined, though professing great veneration for the scriptures, deny the existence of devils, and give mystical interpretations of those places which positively mention their existence.—This is to give the lie to the very heathen, to experience and observation, and to the God of truth himself. From his word we learn, that within the six days of creation, and probably on the very first, the angelic hosts were created, and stationed in heaven itself. Being created mutable, though perfect, some of them early transgressed the law of their creation, and were thrust down to hell. These rebel angels were henceforth denominated devils. What precise number joined in this foul rebellion is not known. Some, influenced by the 4th verse of the 13th chapter of the Revelations, which speaks of the great red dragon drawing with his tail the third part of the stars of heaven, and casting them to the earth, apprehend that the one-third of the angels revolted, and that their number corresponds to the whole number of the redeemed from among men, who are exalted to glory to supply their vacant stations. As John, however, is treating of a

very different subject, the influence of the devil in the militant church, and, unless indirectly, has no reference to the primitive apostacy of angels; the passage cannot infallibly support the position for which it is alleged. Whatever be their precise number, it is very great. A legion of them, probably 6,000 in number, possessed one man, and who can tell how many myriads of them were at the same moment roaming up and down the world, seeking for opportunities of working mischief? How the first motions towards rebellion arose in their pure hearts, in their favoured situation, is above the ken of mortals. All that we can know of the matter is, that they were created perfect, and fell freely. But whether it was envy against the Son of God, or against some of their own superior kindred spirits, or against man, or spiritual pride, is uncertain. The latter is the most probable: for Paul cautions against the choice of a novice into the office of a bishop, lest being lifted up with pride, he fall into the condemnation of the devil. And this is the great temptation wherewith they have assaulted men. It is likely that they began to survey their own excellencies, and to admire themselves, and being elevated above their condition, they ceased to admire Jehovah; and to divide empire with him has ever since been their main struggle. So dangerous is it for men or angels to admire themselves. Pride cometh before a fall. Man being the representative head of his whole progeny, in him they all sinned and fell. Such was not the case with angels. Each stood or fell for himself, and the personal conduct of one had no influence, but by example and persuasion on others. They had a head, and sinned with him, but not in him. This renders it uncertain whether they all sinned at once, or successively. The former seems most consonant to scripture: for it mentions one as prince among them, the Devil, and his angels. He is the prince of the power of the air, and of the spirit that worketh in the children of disobedience. He set up the standard of revolt, and the rest joined him. An aristocracy seems to exist among the angels of God, but monarchy obtains among the devils. By the appointment of God, or by their own voluntary consent or homage, constrained by the superior accomplishments of one called Satan, and the Devil by way of eminence, he is the king of the rest. Our Lord calls him Beelzebub, the prince of devils, and owns that he has a kingdom. Hence he is called the prince of the power of the air. His kingdom is ancient, extensive, and set up in direct opposition to the kingdom of Christ. He numbers among his subjects all fallen angels, and all unrenewed men. Proud as the former are, they renounce their own wills and ends to embrace his measures, as deemed most con-

ducive to the interests of their hellish confederacy. Sinful men he has taken captives, and deluded, and they willingly obey him. Over both branches of his kingdom Satan presides by an authoritative right: for the term we translate power, is the very same which is used to denote the power or right by which a magistrate reigns, or by which Christ himself occupies his throne. He holds it at least by the permission of God, and probably with the consent of his hellish subjects, and unquestionably with the consent of sinners. His power, however, is neither absolute nor perpetual. He could not touch Job, nor enter the herd of swine, without the permission of Christ, and will be one day hurled from his throne, and made the footstool of Christ. Their rebellion in heaven procured their immediate expulsion: for God spared not the angels that sinned, but cast them down to hell.—In harmony with this, our Lord tells us that the Devil was a murderer from the beginning, and kept not the truth. He was a murderer, destroying himself, his confederates, and our first parents. Early as man fell, Satan had already left his first state, and was the prime author of his seduction. He abode not in the truth of his communion with God, nor in the performance of due obedience. As a king thrusts from his presence a rebellious courtier, and shuts him up in confinement, so Jehovah cast out from heaven the rebel angels, and reserved them in everlasting chains under darkness to the judgment of the great day. These chains are just the power and providence of God restraining their operations, and which are for special purposes at times relaxed, and they allowed to gratify their insatiable malice in the perpetration of sin. When holy angels, heaven was their abode; but it has since been principally this lower world, especially the regions of the air. Because Satan is said to appear before God, and to accuse the saints before God, day and night, some have imagined that devils have at times returned to heaven since their expulsion; but of this there is no satisfactory evidence. Yea, the very contrary is far more probable. The sentence passed upon them dooms them to the pit. God is therefore said to have thrust them down to hell, in the same sense that the judge is said to hang the criminal he condemns to the gallows. In the mean time these fallen spirits have a respite of their sentence, and are allowed to establish their empire in the air. He is the prince of the power of the air. By the air is unquestionably meant fallen angels, and the seat of their kingdom. As a kingdom is denominated from its place in space, so the kingdom of Satan is denominated from the air, its principal seat. There he and his subjects hover, behold the children of men, and concert their measures against them,

and descend to earth to carry them into effect. When the heavens will pass away, and be burnt up in the final conflagration, the very seat and empire of Satan and his associates will be forever destroyed, their chains fastened on themselves, and their prison doors immediately closed. And along with them shall be shut up all the fallen sons of men, who refused the indemnity offered in the gospel: for these also shall go into everlasting fire prepared for the Devil and his angels.

Having briefly sketched the imperfect history of our hellish enemies, we shall now advert to the prominent features of their character. To its developement the names given to them in scripture greatly contribute. They are called spirits, expressive of their immateriality and immortality; and unclean, wicked, and lying spirits, expressive of their defilement by sin, eagerness to perpetrate it, and the deceptions they practise in compassing the ruin of men. They are called devils, slanderers, because they slander and accuse God and the righteous. Paul denominates them principalities and powers, the rulers of the darkness of this world and spiritual wickedness in high places. Here the abstract is put for the concrete, and principalities and powers, the rulers of darkness, and spiritual wickedness are put for princes and powers, and wicked spirits. They are called princes and powers, to denote the authority which they possess and exercise over one another and over the children of men. Over the latter, the dominion of these potent princes is so great that they are styled the rulers of the darkness of this world. They are so styled, either because their kingdom is a kingdom founded and maintained in darkness, the rulers hating the light, and endeavouring to reign in darkness, or because their human subjects are the darkened world of heathen and unregenerate men. All the unregenerate, within and without the pale of the church, are called "Darkness," and over these the princes of darkness reign. They work in the hearts of the children of disobedience. "They are spiritual wickedness in high places." The word "*places*" is inserted, and in its room may be inserted *things*. Which ever of these words we adopt, or if we take both, the meaning undoubtedly is, that these malicious spirits are eminently set against religion, and that it is their main aim to deprive us of salvation and heaven.

The prince of the powers of darkness, the leader of all the infernal hosts is described in terms highly expressive of his mighty energies, and well calculated to inspire us with just apprehensions of danger. He is called "*the Devil*," by way of eminence, as the most malignant slanderer of God and of saints. Satan is

another of his names, and denotes the spiteful enmity which rankles in his heart against God and all goodness. He is called the God of this world, to denote his ambitious aim and successful struggle to be worshipped by his deluded votaries. His power, and his cunning, and his malice, are strongly marked when he is compared to a lion and a serpent. In short, such is his natural or delegated superiority to all the other infernal spirits, that he unites in himself all their separate powers, and directs all their movements. Hence to denote the unity which obtains among the powers of darkness, they are spoken of as a single enemy, and Satan is called "the prince of the power of the air," and not the prince of the *powers* of the air. The following are the grand traits of his character, as combining in himself and directing the energies of all his compeers in wickedness: for our acquaintance with, and caution against Satan, our enemy, we may with perfect truth assert.

1. That he is a very ancient enemy. "He is a murderer from the beginning." He is the old serpent, the Devil, that entered paradise, assaulted and destroyed the whole then existing human race, and has ever since hated, deceived, and warred against the nations of the earth. The enmity subsisting between individuals and states, however protracted, is but of yesterday, compared with the hostility of this ancient foe. Jehovah, when only two human beings existed, thus addressed the one of them through the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel;" and to this day the enmity between them is implacable and inextinguishable. He is indeed a veteran, but not a decrepid warrior.

2. He is an enemy intelligently experienced. As a spirit, his intelligence is great, and free from the confusion produced by bodily perception. If any portion of his original intelligence vanished with his fall, it is amply compensated by his experimentally acquired information. He is no unconcerned student of the ways of God and men. He has carefully looked into both to acquire information to enable him to work mischief. Of his acquaintance with the book of God, he gave a specimen in the temptation of the Saviour in the wilderness. He could quote it readily, seems to understand it well, but misapplies, mutilates, and perverts its meaning, in order to deceive and entice to sin.—The Son of God he knew and confessed. Constrained by his presence, and pressed with terror and malice, he exclaimed "thou art Christ the Son of God." Acting as a spirit of divination in the Philippine damsel, he knew and hailed Paul and Silas, as ser-

vants of the Most High God, who showed unto men the way of salvation. Experience has given him a deep insight into the human heart. He has often approached it by every avenue, and assailed it with every kind of temptation, and now employs all his extensive experience for compassing our hurt. In addition to his own knowledge, our enemy receives much information from his numerous spies scattered throughout all the regions of the earth. An earthly tyrant has had thousands of spies in one city, but the prince of the power of the air has innumerable, experienced, invisible spies, in every city, and some of them mingle with every council and cabal, and transmit to him, with the rapidity of spirits, whatever information they collect. It is little wonder, therefore, that his knowledge is great, and that at times he has uttered predictions savouring of the truth of oracles. But great as is his knowledge, intimate as is his converse with the human heart, the direct penetration of its secrets and of futurity is concealed from his view, it is the prerogative of Jehovah alone to foretell the things to come, and to search and know the heart.

3. He is desperately and inflexibly bent on mischief. All his knowledge, however extensive, is merely speculative, and has no influence to bend his obstinate and malignant heart to the love and practice of goodness. With destruction, and increasing misery before his eye, the wickedness of his nature necessarily constrains him to perpetrate iniquity. To do ill, though at the expense of everlasting felicity, and the certain prospect of the endurance of eternal torments, is his sole delight and sole pursuit. He calls good, evil, and evil, good. In his proud soul, the most distant thought of repentance never rose, and the smallest propensity was never felt to return to his primitive allegiance.—Reckless gloomy despair ever involves him, and malice prompts him to war against God and man. It is his meat and his drink to work mischief. On this he is so inflexibly bent, that nothing but the limiting power of omnipotence prevents him from putting forth all his energies in the destruction of comfort, and the augmentation of sin and misery. Hence he is emphatically called “the evil one,” and “spiritual wickedness.” His very essence is aversion to good. Influenced, therefore, by his very nature, he incessantly practises iniquity, and tries by every stratagem to tempt others to the commission of it.

4. He is an enemy deceitfully cunning. To denote his subtilty he is called “the old serpent.” Versant in the arts of hell, and filled with malice, he practises every wile to circumvent and ruin every being within his reach. And to unfold a little the depth of Satan’s wiles, only attend to his temptations, and they will be

found presented at the season and in the circumstances best adapted to seduce. Witness his timing of the first temptation. He assaulted the woman when alone, and not in the assisting company of her husband; early, before her habits were confirmed and her experience extended. He tempted Christ to convert the stone into bread, not at the commencement, but termination of the forty days' fast, when hunger solicited him to compliance.—Attend also, and you will perceive his cunning, not only in the time, but also in the manner in which he presents his temptations. He does not present sin in all its hideous deformity, but clothed with all its attractions, carefully conceals its attendant train, and openly displays its promising advantages. He does not generally tempt at first to gross sins, but only to the lesser violations of the divine law; and even these are so well glossed, that the most scrupulous and discerning can hardly perceive the iniquity of compliance. Thus he did not all at once tempt Eve bluntly to curse God, and desist from his worship. No. He begins with insinuating hard thoughts of Jehovah, calls in question the meaning of the prohibition, carefully conceals the result of transgression, and preaches like an angel of light the beneficial effect of eating the forbidden fruit. Similar also was his conduct with the Saviour. At first, there is no requisition of divine worship; the cloven foot is altogether kept from view. He approaches as a benevolent, sympathizing friend, and proposes apparently a very harmless expedient for relieving the pressure of present want. The evil of compliance is scarcely discernible. Attend also, and you will find his cunning in suiting his temptations to your humours, inclinations, and conditions. Are you disposed to religion, he will favour the disposition by leading you into false modes of worship, and to resting in your performances. Are you enjoying eminent manifestations of the light of God's countenance, you will hear of no surmise about your happy state, but beware of spiritual pride and presumption. His hand will be in, and you will be heard vauntingly exclaiming in vain confidence, "my mountain standeth strong." Have you fallen into some gross sin, and are external afflictions combining with unbelief in the soul, till you are disposed to raze the foundation of your hope, he will not be distant, insinuations will arise in your minds concerning the forgetfulness of Jehovah, the failure of his word of promise, and that your sin is unpardonable.

5. He is an exceedingly powerful enemy. Hence the names, "principalities and powers, rulers of the darkness of this world, the prince of the power of the air, and the god of this world."—The same idea is forcibly represented by Peter calling him a

roaring lion, the most magnanimous and powerful of the beasts of the forest.

His power over the material world is great, and justly alarming. It extends over the regions of the air: for he raised the whirlwind which came from the wilderness and smote the four corners of the house that fell and destroyed Job's seven sons and three daughters. He has the power of death. He has power also over the bodies of both beasts and men. He entered into the body of the serpent in paradise, smote Job with sore boils from the soles of the feet to the crown of the head; and we read of many in the gospels that were possessed of the Devil. Hence, however much the existence of spectres and apparitions has been ridiculed, it is obviously possible, though doubtless imagination and terror have given birth to most of the ridiculous stories banded about concerning them. Great, however, as is Satan's power in natural operations, it is finite, and extends not beyond the permission of Deity. Though he can perform the semblance of a miracle, the suspension of the established order of nature is beyond his control, and without leave granted he cannot touch the smallest insect.

But what is most interesting, is his extensive and inexplicable power over the human mind—a power, not of compulsion, but persuasion—a power, not of constraint, but seduction. The scriptures hold forth his power over the human mind, in multiplicity of language and variety of example. He works in the hearts of the children of disobedience, blinds the minds of them that believe not, deceives the nations, and catcheth away the seed of the word out of the heart of the way side hearer. Eve he deceived, David he tempted to number the people, Judas to betray his master, and Annanias and Sapphira to lie unto the Holy Ghost. In no assembly, in no heart, is the good seed of the word sown, but he is ready to mingle his tares, or to take away the seed of the word ere it has even taken root. This he accomplishes, sometimes by prejudicing the mind previous to hearing, sometimes by dissipating the attention in the time of it, and sometimes by preventing the recollection of it and meditation on it. The modes are various; but the fact, however inexplicable, is certain, and calls us to keep the heart with all keeping.

6. He is an enemy unweariedly diligent in the perpetration of mischief, and but too successful in his reiterated attacks upon us. To excite us to persevering diligence, we need line upon line and precept upon precept. A little exertion fatigues us, a little spiritual success satisfies us, and a slight repulse dispirits and sinks us into inactivity. Our enemy, on the contrary, with all the ac-

tivity of an infernal spirit, goeth about seeking whom he may devour. Though repulsed again and again, he renews and diversifies his attack, and desists not till hope has altogether vanished, or success has crowned his persevering exertions. His temptation of the Saviour is a sample of his present conduct.—He tries the temptation of bread suited to animal gratification, meets a repulse, but renews and changes the attack. He tries next the side of vanity, brings him to a pinnacle of the temple, is again repulsed, but again diversifies and renews the attack.—Though the Saviour be invulnerable on the side of sense and vanity, ambition is the passion of noble souls. The kingdoms of the world, and all their glory, are therefore offered; and it is only when the imperious command is heard, “get thee behind me, Satan,” that he desists and departs from him. Think not, therefore, that when he departs for a little season, that he will return no more; that when he ceases to present the same temptation he has desisted to seek your destruction. If he has left you, it is to return with advantage: if he has changed his mode of assault, it is that he may adopt another, and attack you in a quarter less defended, and promising an easier victory.

7. He is an enemy consummately miserable, and whose sole delight and pursuit is to reduce others to the same condition.—Not one ingredient, even the least, of felicity, is ever tasted by him. His once full cup of bliss, is now empty, and his vast desires remain ever ungratified, and ever torment him. Wherever he moves, he carries with him his sentence and punishment.—The past recalls no pleasing recollections—the present is worse than a blank, the most exquisite wretchedness—and the future reveals only the blackness of eternal despair. Hope of deliverance he has none. The unalterable purpose of Jehovah is to dismiss him into “everlasting fire.” Goaded on by his own torments, he envies the felicity of others, and exerts all his power to destroy it, to involve all in the same wretchedness with himself.

“But of this be sure,
To do ought good never will be our task,
But ever to do ill our sole delight,
As being contrary to his high will
Whom we resist.”

Such is our formidable foe, and well may we ask how are we to contend with him, so as to guard against his attacks, and overcome him. Let us, for this purpose, keep the strictest guard over the corruptions of our own hearts, to prevent them from communicating and co-operating with him, and giving him advantage over us. While the citadel of the heart is kept, and every internal enemy strictly watched, the beseiging foe will have the less

advantage. Let us enter into no truce, no parley, with him. He is the true Amalekite, with whom no peace, but war, is to be made from generation to generation. All his proposals of friendship and suspension of hostility, are insidious, and more to be dreaded than his most violent, open attacks. We are to hold no intercourse with him, and to seek no assistance from him by charms, divination, or imprecations of vengeance on others. Be sober, be vigilant, for our adversary, the Devil, goeth about like a roaring lion seeking whom he may devour. Let us carefully avoid giving him advantage against us by our quarrels.* The sun must not go down on our wrath, else we give place to the Devil. An offending brother, on suitable expression of sorrow, must be restored, lest Satan gain advantage of us. We are never to forget, that though a potent, he is a vanquished foe; nor the glorious promises made to those that overcome him. If we resist his attacks he will flee from us. We are to put on the whole armour of God, that we may stand against his power and wiles. Against him we are never to venture in our own strength, but to range under the Captain of salvation, and fight according to his direction. And finally, let us be strong in the Lord, and in the power of his might. And may the God of peace bruise Satan under our feet shortly, and make us more than conquerors through him that loved us.

CORRODIE.

Selections.

LETTERS ON THE ATONEMENT.—No. VI.

MY DEAR BROTHER,—

Agreeably to promise, I am to show, in this letter,

III. That Christ, as our Redeemer, bore the *penalty* of the law, or endured the *punishment* of our sins.

It is admitted by the new school, that one person may *suffer* for another, but not that one can suffer the *punishment* due to another; and accordingly, while they affirm that Christ died and suffered for us, they strenuously deny that he *was* punished for us." If," says one, "another person, of his own accord, offers to bear the *sufferings*, which was due to me for my offences, he may do so, but it cannot be *punishment* to him. *Punishment* supposes *guilt*. He cannot take my actions upon himself, so that they shall become his own actions, and cease to be mine. He cannot become guilty without his own personal transgression. If he suffers in my place, therefore, his sufferings are not punishment to him."* This reminds me of the manner in which Dr. Fuller at-

* Dialogues on Atonement, p. 20.

tempts to prove that the sufferings of our blessed Redeemer were not the punishment of our sins. It was done by the magic of a *definition*. His definition is this: "Punishment is natural evil inflicted for **PERSONAL** guilt." Admitting the definition to be correct, his point was gained. But suppose his definition to be altered so as to suit our taste, and read thus: Punishment is natural evil inflicted for *personal*, or **IMPUTED** sin: and what then becomes of his argument? To the author of the argument in the above quotation we readily concede that *punishment* supposes sin; but we deny what he maintains, that it always supposes *personal* transgression. Jesus Christ, it has been proved, had the *sins* of his people imputed to him, and thus became subject to the punishment of them. By this we do not mean, that he took their actions upon himself so that they became his *own personal* actions, and no longer the actions of his people. The absurdity of such a supposition has already been exposed. He consented to have them so charged to his account, that the punishment of them might be justly required of him. To maintain that punishment, in all cases, supposes *personal* guilt, is as unreasonable as to maintain that a person can never become responsible for any actions but his own personal actions. This, however, the common occurrences of civil life will prove unfounded. It is well known, that when a citizen has incurred the penalty of a violated law, and being unable to pay the fine, is liable to imprisonment, a friend may release him by assuming his obligation and paying his fine. When this is done there is no transfer of moral character; and no one is so absurd as to imagine the transaction implies that the offender's friend committed the trespass.

A man is apprehended as a murderer. He is tried, convicted, condemned to death, and finally executed. It cannot be denied that this man has suffered the punishment due to murder. Afterwards his innocence is proved beyond dispute: what will result? Will you say he suffered no punishment? No punishment! What greater punishment could he have suffered? He certainly did die under the imputation of murder; and to expiate the guilt of that horrible crime he was condemned. Surely then he suffered punishment. You may affirm, he suffered unrighteously; you may affirm, he was unjustly punished; but you cannot in truth say he was not punished; because it will for ever remain a fact that he did suffer death as the punishment of a crime. The language of inspiration confirms this reasoning. (See Acts, xxvi. 11. Prov. xvii. 26.)

The king of the Locrians enacted a law, that an adulterer should suffer, as the punishment of his crime, the loss of both his

eyes. His son was the first transgressor. The father felt for his child; and the sovereign felt for the honour of his law. How were these conflicting feelings to be reconciled? How could the father spare his son and the sovereign maintain his law? He deprived the adulterer of one of his eyes, and he gave up to vengeance one of his own. Whatever judgment may be formed of the conduct of this ancient monarch, it cannot with propriety be denied, that he actually participated with his son in the *punishment* denounced against his offence; and it must be admitted that by this mode of executing the penalty of his law, as salutary an impression might be made upon the minds of his subjects as could have been made by depriving the culprit of both his eyes. None could afterwards doubt that he was determined to maintain his law, by inflicting its penalty on all offenders.

Having made these remarks on the general question, I offer in support of the truth stated at the beginning of this letter, the following arguments.

1. It follows as a consequence from what has been already established: for if Jesus Christ suffered as our *substitute*, in our room and stead, and if our sins were imputed to him, then the sufferings he endured were the *penalty* of the law, or the *punishment* due to our sins.

2. During a long course of ages this truth was typically held up to view in the daily sacrifices of the Jewish church; for it can hardly be denied that the animal victims were considered as dying in the place of the offerer, and as *symbolically* bearing his *punishment*. Now, the substance of this shadow was found in the great Antitype; Christ realized the idea that had been prefigured in the types.

3. The history of our Redeemer's sufferings proves that he endured the penalty of the law. His sufferings began at his birth, extended through his life, and terminated only in his death. He suffered from poverty and hardship, from slander and persecution. He suffered from men and devils, from earth and heaven, from the hands of his enemies and the hands of his Father. He suffered both in body and in soul. In the garden of Gethsemane such was his amazement and consternation, and anguish of spirit, that he said to his disciples, "My soul is exceeding sorrowful, even unto death;" and to his Father, "Father, if it be possible, let this cup pass from me." On the cross his sufferings were aggravated by every circumstance of shame and indignity that malice could invent; and to crown all, his Father hid his face from him, so that, in the bitterness of extreme sorrow, he exclaimed, "My God, my God, why hast thou forsaken me!" At

last, having finished his awful sacrifice, he bowed his head and gave up the ghost.

Such were the Redeemer's sufferings; and it is natural to ask, Why did he suffer? To reply, he suffered *for us*, or he suffered in consequence of sin, is saying no more than Socinians will say. The scriptural reply is, Christ, by his sufferings, endured the penalty of a violated law, and thus satisfied Divine justice for the sins of men. But our brethren, while they affirm he satisfied public justice, by his sufferings, deny that he bore the penalty of the law. Their very nature, however, we think, evince the contrary.

For what is the penalty of the law? An inspired apostle shall answer the question: The wages of sin is death." Rom. vi. 23. By death cannot be meant simply the separation of the soul and body. This term is used in scripture in a variety of senses. It signifies any great calamity. Speaking of the plague of locusts, Pharaoh said to Moses and Aaron, "Intreat the Lord your God, that he may take away this death only." Exod. x. 17. It signifies circumstances of great danger: "The sorrows of death compassed, and the floods of ungodly men made me afraid." Ps. xviii. 4. It signifies great vexation or distress of mind: "And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death, that he told her all his heart." Jud. xvi. 16. Death, by which the apostle expresses what is the wages of sin, is a word of large import. It comprehends all the pains and sorrows, labours and toils, sufferings and miseries, which wicked men endure, either in this world or in the next; for all these, together with the death of the body, constitute the wages of sin, or the penalty of the divine law, when inflicted on impenitent offenders. How manifest then is it that Jesus Christ bore this penalty! All the pains and sorrows, all the sufferings and miseries that the law could demand from him, as the Surety of his people, in order to make expiation for their sins, he actually endured; and at last terminated his humiliation and sufferings by dying on the accursed tree.

4. As the Old Testament exhibited typically Messiah's sufferings in this light, so the language of the New expressly ascribes to them this character. It speaks of them in terms so plain and decided, that it seems surprising how any can deny the truth now under investigation. The Son of God, the apostle tells us, "was made under the law, that he might redeem them that were under the law." Gal. iv. 4, 5. How was Christ under the law? Just as they whom he came to redeem were under it. Sinners are under the law, both in respect to its preceptive requirements,

and its penal demands; they are bound to obey the one, and satisfy the other; and so was the Redeemer under the law; he voluntarily obligated himself to obey all the precepts of the moral law, and to satisfy all its penal demands by enduring its curse. Moreover, as the church was under the ceremonial law, when he appeared in the world, he submitted also to this law and all its institutions; and, as a token of his subjection to it was circumcised, although, as a perfectly holy man, he could, on his own account, be under no obligation to observe it.

The correctness of this interpretation may be confirmed by a passage in the 40th Psalm, as explained in the 10th chap. of the epistle to the Hebrews. "Sacrifice and offering thou didst not desire; mine ears hast thou opened; burnt-offering and sin-offering hast thou not required. Then said I, Lo I come: in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." By the will of God in the 6th verse, the Saviour doubtless means, as he explains it in the next member of that verse, the law of God. Now, he declares that he delighted to do this will, or to fulfill this law; or as the writer of the epistle to the Hebrews shows that this will or law of God referred especially to the Saviour's sacrifice of himself, or, in other words, to his sufferings, it will follow, that he considered himself under obligation to obey the divine law in this respect.—In presenting himself as a sacrifice for sin he took delight, because it was required by the law of his God.

It appears, then, from these texts, that the Redeemer voluntarily subjected himself to the penal demands of the divine law; and consequently he was legally bound to endure its penalty. That he actually fulfilled his engagements and bore the penalty is plainly and unequivocally asserted by the apostle Paul. "Christ," says he, "hath redeemed us from the curse of the law, being made a curse for us." Gal. iii. 3. Now, this seems so plain as almost to preclude any reasoning on it. The curse of the law was its penalty; and to say Christ was made a curse for us is equivalent to saying he was made a punishment; for what is the penalty of the law, but the punishment it denounces against transgressors? The meaning of the term *curse*, in the first part of the text, cannot be disputed; nor can any just reason be assigned for giving to the same term, in the second part of it, a different meaning. But when it is said that Christ was made a curse, our brethren contend the expression is *figurative*. Granted; but let it be remembered it is used to convey a very important truth.—"The carnal mind," says the same apostle, "is enmity against God:" which doubtless is a figurative expression; for no one will

believe he intended to teach that the mind of man is *really enmity*, in the *abstract*. Yet, in using this strong expression, he undoubtedly designed to inform us that the carnal mind is in a *state of real enmity* to God, highly and violently opposed to his holy will. And what less can the inspired writer mean, by saying Christ was *made a curse* for us, than that he *actually* endured the *curse* or *penalty* of the law for us? for if Christ did not bear the curse or penalty of the law, but *merely suffered* for us, it could not with any propriety be asserted that he was *made a curse* for us; an expression than which the whole vocabulary of human language could not furnish one stronger.

Surely this is decisive scriptural testimony to the truth under discussion. But plain as it appears to us, our brethren endeavour by a forced interpretation of it to deprive us of its support. I shall not, however, interrupt the course of my argument, by introducing their construction in this place. It shall be attended to, when I take up their objections to our views of the nature of the atonement.

Besides these texts, many others bear testimony to the important truth, that the divine Saviour endured the penalty of the law, or bore the punishment due to our sins. The inspired writers no where teach that he suffered for sin *in general*. Sin, in the abstract, is a *mere name*, a *word*; and if *any* should say that Christ died for sin in general, or in the abstract, they would utter a manifest absurdity. The sacred penmen teach a very different doctrine. They teach us that Christ died for the sins of individuals; for sins really committed. "He was wounded for *our* transgressions; he was bruised for *our* iniquities." He died for *our* sins." "Who was delivered for *our* offences." "So Christ was once offered to bear the sins of *many*."

Such is the language of the inspired writers: and all these texts, by fair construction, will prove that the Redeemer submitted to the punishment due to our sins. The evangelical prophet asserts it in plain language: "The *chastisement* of our peace was upon him;" Isa. liii. 5. that is, the *punishment* (for this is the meaning of the term *chastisement*;) the *punishment* of our sins necessary to procure peace for us with God, was laid upon him. President Edwards, treating on this subject, says, "His bearing the burden of our sins may be considered as somewhat diverse from his suffering God's wrath. For his suffering wrath consisted more in the sense he had of the dreadfulfulness of the punishment of sin, or of God's wrath inflicted for it. Thus Christ was tormented, not only in the *fire of God's wrath*, but in the *fire of our sins*; and our sins were his tormentors: the evil and malignant nature of

sin was what Christ endured immediately, as well as more remotely, in bearing the consequences of it.”*

I think, my dear friend, I may now say that, by plain and decisive scriptural testimonies, the following points have, in this and the preceding letter, been proved; namely:

1. *That Jesus Christ was constituted the SUBSTITUTE of sinners.*
2. *That he was charged with the SINS of his people; and,*
3. *That he sustained the PENALTY of the law, or bore the PUNISHMENT due to their sins.*

It must then follow, conclusively, that his sufferings were a *real* and *full* SATISFACTION to Divine justice, and that he actually paid the PRICE of our redemption. How remarkable that passage in the epistle to the Romans! “Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness, that he might be *just* and the *justifier* of him that believeth in Jesus.” Rom. iii. 25, 26. From this text it is a clear inference, that if Christ had not become a propitiation for sin; if his blood had not been shed for the remission of it, and he had not interposed to turn away Divine wrath from believers; if he had not brought in his righteousness, Jehovah could not consistently with the demands of his justice, have pardoned and justified any of our race: but that now, through the satisfaction made by the death of Christ to the demands of his justice, and that complete righteousness which he has wrought out, he can, in the remission of the sins of believers, and in their justification, display not only his boundless mercy, but his *inflexible justice*.

To you, my friend, and to me, it is matter of surprise, that our brethren do, in the face of such plain testimonies of scripture, assert that the Redeemer did not pay *any real price* for our redemption. I shall not here repeat the texts quoted in my fourth letter, (page 224,) to show how frequently and expressly the inspired writers use this *very term*, and other cognate words. I would only ask, what language can be plainer? Is it figurative? Was not the blood of Christ *real*? Was not the church, the object of his purchase, *real*? Was there not a *real exchange*? Did he not *really* give his *life*, his *blood*, for his *people*? Are we not told that “to this end Christ *died* and revived and rose again, that he might be Lord both of the dead and the living?”

I shall close this letter with two extracts from the writings of President Edwards, for whom our brethren profess so great a veneration.

* Vol. iii. p. 526.

Illustrating the nature of the atonement by referring to the Jewish sacrifices, he says, "If there was nothing of true and real atonement and sacrifice in those beasts that were offered, then doubtless they were an evidence, that there was to be some other greater sacrifice, which was to be a *proper* atonement or *satisfaction*, and of which they were only the presage and signs; as those symbolical actions which God sometimes commanded the prophets to perform, were signs and presages of great events which they foretold. This proves that a sacrifice of infinite value was necessary, and that God would accept of no other. For an atonement that bears no proportion to the offence, is no atonement. An atonement carries in it a PAYMENT OF SATISFACTION in the *very nature* of it. And if satisfaction was so little necessary, that the divine Majesty easily admitted one that bears no proportion at all to the offence, i. e. was wholly equivalent to nothing, when compared with the offence, and so was no payment or satisfaction at all; then he might have forgiven sin without *any* atonement."*

Again: "It cannot here be reasonably objected, that God is not capable of properly receiving any satisfaction for an injury; because he is not capable of receiving any benefit; that a price offered to men satisfies for an injury, because it may truly be a price to them, or a thing beneficial; but that God is not capable of receiving a benefit. For God is as capable of receiving *satisfaction* as *injury*. It is true, he cannot properly be profited; so neither can he properly be hurt. But as rebelling against him may be properly looked upon as of the nature of an injury or wrong done to God, and so God is capable of being the object of injuriousness; so he is capable of being the object of that which is the opposite of injuriousness, or the repairing of an injury.—If you say, what need is there that God have any care for repairing the honour of his majesty when it can do him no good, and no addition can be made to his happiness by it? You might as well say, what need is there that God care when he is despised and dishonoured, and his authority and glory trampled on; since it does him no hurt?"† The President then goes on to prove, from the natural dictates of conscience, and from the light of reason, that Jehovah demands a reparation of the evil of sin, not merely because it is *injurious to the happiness of his creatures*, but chiefly from *regard due to his own insulted Majesty*.

Sincerely and affectionately,
Yours, &c.

* Vol. viii. p. 530, 531.

† Vol. viii. p. 532.

ON EVIL SPEAKING.

There is scarcely a practice which is at once more wicked and debasing, than that of evil speaking. Its criminality appears not only from its own native malignity, but also from its frequent condemnation in scripture. In very many instances does the holy Psalmist intimate his abhorrence of it, in prizing so highly the privilege of being delivered "from the strife of tongues;" in complaining that the wicked "tore him, and would not be silent," and in issuing the mandate, "Keep thy tongue from evil, and thy lips from speaking guile." Under the influence of the same Spirit, the apostle James displays his sense of the wickedness of this practice, by commanding in direct terms, "Speak not evil one of another;"—by declaring that it was destructive of true religion; "if any man among you seem to be religious, and bridleth not his tongue, that man's religion is vain;"—and by avowing, that the suppression of it was a proof of ability to govern the whole man; "if any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

But while this practice is one of the most wicked, it is also of the most debasing nature. Can it be for once supposed, that ever a sentence of evil speaking proceeded from the lips of the blessed Jesus? Can the thought be indulged for a moment, that an example of it was set by his holy apostles? Can it even be imagined, that a saint will ever be found allowing himself in it?—No, never was one of these exemplified, and while God is a God of holiness, never will. Who then is the grand origin and pattern of this practice? It is just *the devil* himself. The very name, *devil* signifies a *calumniator*; and we know that it is his employment to accuse the brethren; that it is his delight to speak evil of the saints, and even of their God; and that all evil speakers among men, are his followers, imitators of his conduct, and enlisted in his service. If any thing is debasing which proceeds from the devil, and which makes persons resemble him, this, which is the practice from which he receives his name, certainly is so.

Since this is the case, that the practice in question is one so wicked and so mean, it may be of use to consider it a little farther in the sequel of this paper. In doing this, I shall endeavour to show, *First*, In what ways this evil may be committed; and, *Second*, What are some of the detestable qualities and bad consequences which attend it.

With the design of giving a view of the several ways in which this evil may be committed, I observe,

1. *This takes place when persons speak evil falsely of those who are innocent.* I do not mean by innocent in this case, that the per-

sons have no evil chargeable upon them. In this sense there never was an innocent mere man in this world, since the fall of Adam; and were none but such as these to be spared, all mankind would be involved in one aggregate subject of slander. By the innocent, I at present mean, those who are comparatively upright or inoffensive, and those who are not chargeable with the evil for which they are reproached. Now, I say, that to reproach these is an example of evil-speaking. Let it not be asserted, that this is a case which never, or even seldom occurs. For those who "give their tongues to evil, and their lips to speaking guile," must have a subject to vent their malignity upon. It is not likely that their fellow slanderers, who are their "brethren in iniquity," are to be most commonly selected for this purpose; but it is more probable, that they will fasten upon those who do not run with them in the same course, and who do not feed upon the same husks; and will calumniate them, that they may diminish their reputation, and lessen the weight of the reproof which their character casts upon their own wicked conduct. When this takes place, it is incontrovertibly an instance of the evil in question—the practice of evil speaking.

2. *This evil is committed when persons talk over, and retail the real faults of one another in their common conversation.* I doubt not, but it will be readily admitted by every one, that to bring false accusations against the innocent, is culpable evil-speaking; but it may not be so commonly thought, that the same character belongs to the retailing over of positive faults. Yet it cannot be doubted, when the case is fairly considered, that this is really true. What is the conduct which the perception of errors or faults will produce in a man of a good heart and righteous character? It will produce grief for them; it will produce prayer for their removal; it may produce reproof to the guilty person; and it may produce some serious conversation with other good people, that they may be mutually excited to prayer for their fallen brother, and prepared to shun the corruption which he has displayed. Such are the effects which positive faults, seen by gracious persons, will produce upon them. But is it possible for reason to suppose, that it will ever open their mouth to make them talk much about these to men indiscriminately? to make them speak in the way of displaying the atrocity of their brother's conduct? or to make them repeat it with a sneer of reproach, or a sarcastic grin of ridicule? Most assuredly not. Every good man will conceal the faults of his neighbour from all, except those who he knows will make a sanctified use of them: and when he does speak of them even to these, it will be with such indulgent tenderness of

heart, as will dispose him to put the most favourable construction possible upon them.

Now, since this is the solemn and feeling manner, in which even positive faults will be repeated by good men, and since such are the select and godly characters to whom they will communicate these; I may safely affirm, without the fear of contradiction, that all the retailing of real and positive faults, which commonly takes place, are direct examples of evil speaking. For what other reason can people talk over these? Do they make the faulty person any better by it? Do they intend to edify their own soul by it? Do they feel the enmity and corruption of their hearts destroyed by it? Or can they aver, that they ever knew themselves, or any of their partners in defamation, made better by it? No; the man does not exist, who can shew that one of these good consequences, or any other similar advantage, has resulted from it; and since this is the case, it necessarily follows, that the indulgence of the practice of talking over, and commenting upon, the positive faults of men, is just the fruit of malice, of envy, of hatred, or of cruelty against the person censured, or of naughtiness in the defamator himself. The practice, besides, nourishes all these odious and malignant principles, and is certainly an instance of evil-speaking.

3. *This evil is committed, when persons employ themselves in talking over the personal or domestic affairs of their neighbours.* Though there are many who hesitate not to speak evil falsely of the innocent, from envious or interested motives; yet these are few, compared with the numbers who collect and retail the faults of their neighbours. And there are, no doubt, many who would not choose to join in this low traffic, and yet willingly employ themselves in inspecting and discussing the private affairs of those around them. Now I affirm, that these persons are as really chargeable with the guilt of evil-speaking, as any of the former. What is the reason that they are so prone to observe, and so fond to canvass, the domestic affairs of others? Is it that they intend to do a benefit to their neighbours by it? Is it that they feel their piety and brotherly love increased by it? Or is it that they do real advantage to society by it? No; not even the most diligent and malignant whisperer and tattler will aver, that one of these good effects result from it. What is the reason, then, that many are so fond of erecting themselves into inspectors and critics upon the common affairs of their neighbours? And love it for their employ, to retail these, with their observations upon them, for the entertainment of others? The reason just is, that they are self-conceited; that they wish, by this, to get themselves con-

vinced that their own way is best; or they are so petulant, that they wish to be always busying themselves about other men's matters; or they are so truly envious, that they wish to keep a general look-out upon their neighbours, that they may have always at hand abundant matter for traducing the character of these, and prevent them from rising in the public estimation. It is from the secret or sensible influence of these evil principles—selfishness, petulance, or envy, that all anxiety to know, and propensity to retail, the personal or domestic affairs of other people, proceeds.—And though, in these gossipings, nothing positively injurious should be said of any person, yet they never can do good; and as they always proceed from wicked motives, and are designed to promote no good end, they certainly must, in justice, be reckoned among the instances of evil speaking.

4. *This evil is committed, when persons give names of reproach and derision to one another.* This may be done either in a more serious or more trifling manner. Sometimes persons give names of reproach to one another, in relation to the most weighty and important things; sometimes from the mere impulse of passion, and at other times as a kind of permanent and odious distinction. A diversity of sentiments, upon important or religious subjects, has drawn down upon some the first of these kinds of reproachful appellations. In the early days of Christianity, believers in Jesus were in this manner styled *Nazarenes*; in following ages they came to be named *Christians*; and in later times, the more zealous of them were called *Puritans*. All these names, at the periods referred to, were devised and imposed as terms of reproach; and it is to be lamented, that this species of abuse is still to be found in the world called Christian, for it must be admitted, that, both in former and present times, they are direct instances of evil-speaking.

But while persons have deliberately framed names of reproach, and applied them to others, whose sentiments upon the most important subjects were different from their own; there are others who, having got their feelings ruffled, do, from the instantaneous impulse of passion, give vent to the most opprobrious language against those who have offended them. The words of these, being upon such an occasion “like the troubled sea which cannot rest, whose waves constantly cast up mire and dirt,” proceed without restraint to vent their impure ebullition in the most scornful and filthy language. And this also is an obvious instance of the evil of which I am now treating.

But, besides these two classes, there is a third, who, upon the slightest offence, or even without any, sieze upon some peculiar-

ity in the personal appearance of others, or upon some part of their manner, or even upon some word which has dropt from them, or perhaps upon some trivial circumstance over which they have no controul, and having taken hold of this, convert it into the ground of a standing name of odium and reproach. How frequent is it among the vulgar and illiberal, to have distinctive trifling epithets formed upon such whimsical principles, by which they designate one another, and mutually bring each other's character into ridicule! A very slight acquaintance with the world is sufficient to fill one with surprise at this. That it should have a place among children, who frequently have their petty quarrels, and their petty methods of avenging them, is not at all surprising; but that it should be ever found among persons grown up to the years of discretion, is truly astonishing. If it were their study to exhibit themselves in a childish light; if it were their aim to try how meanly they could talk; if it were their design to show how easily their minds can be delighted with silly toys; or if they intended to display the presence of low malice, and the absence of manly generosity, in their hearts, they could not devise a more effectual scheme. It is imposible to determine, whether the practice of giving these low scurrilous appellations to persons, is more obviously mean, or more secretly malignant. At least, it must be confessed, it never can proceed from good, or produce good, and is an unquestionable instance of evil speaking.

(Remainder in our next.

USEFULNESS OF RELIGIOUS TRACTS.

A respectable merchant of the neighbourhood of P—— returned from a tour on the continent, plunged into the most dreadful sins, devoted to the principles of Voltaire, and anxious for the spread of infidelity. During the last seventeen years, his sins and his sentiments have so dreadfully prevailed as to writhe his soul with uncommon anguish, and make him wish himself any thing but a man dying and accountable. He never attended any place of worship. A Tract brought to the house by his children lay upon the table one Sabbath morning. Distracted with horrid thoughts, he snatched it up to drive them away. It was the "Life of Colonel Gardiner." At first he read with indifference. His curiosity was soon excited. His attention was fixed as he proceeded, and at length his whole soul was engaged in the narration of the Colonel's abandoned life before conversion. It suited his case—it spoke his feelings. Absorbed in attention, and trembling with agitation, he came to the Colonel's conversion. He could read no more—his heart was full. Burst-

ing with similar impressions, he stole up stairs—locked his door—and for the first time for eighteen years, he fell on his knees, and cried for mercy! Constrained to attend divine service that evening, the Lord deepened the work, and has since enabled him to live to his glory, and become as active for the interest of Jesus, as he once was in the service of hell.

ANECDOTE—PROFANE SWEARING.

It was said of "that wicked," whom "the Lord shall destroy with the breath of his mouth, and the brightness of his coming," that he would assume divine prerogatives, "showing himself that *he is God*," for the emphasis must be laid on the word "*he*" and not on the word "*is*," otherwise the idea of awful presumption which is manifestly intended will not be expressed, nor the true sense given in the reading. Something similar may be said of all the impious. The phrase, "*damn you*," which is often in their mouths, properly belongs to the head of *cursing*. The person who uses it, assumes the province of Deity, whose prerogative alone it is finally to condemn. If it be said the phrase is only a prayer—not to speak of the circumstances in which the address is made, the temper it displays, and the congenial temper it imputes to the Almighty, the imprecator, cannot avoid the charge of assuming to be God, since he considers the offence against his honour, which occasions the curse, as equal in demerit to an offence against God, a final rejection of the gospel, or even the unpardonable sin. Can such daring intrusion, such horrible impiety, be excused by alleging that the phrase is used without thought, or in a passion? Then all the solemn considerations which ought to prevent the rash use of the tongue, and suppress and moderate passion, must be nothing in our reckoning with the Judge of all. And what shall they plead with whom imprecation is a habit?—The phrase, "*damn me*," with all its kindred phrases, "*Od, by God, by Jesus*," &c. properly belong to the head of *swearing*, as by these an oath is made, and appeal to the tribunal of God on the truth of the matter asserted. They are idle words which come of evil. They all imply the curse, with the aggravation of the appeal rash and unwarrantable, and amount to a sporting with the throne, the Judge, and the sentence of final decision. But besides the impiety of such language, is it not a strange proof of the extent of human depravity, and the debasement brought on by familiarity with vice, that discourse is conceived to be garnished by the use of such terms! terms which are ever insulting to the hearer, calling the speaker's own veracity in question, and marring the narration in the most absurd and disgusting manner. The in-

terlarding which passes unnoticed while impious phrases are used, would instantly be pronounced ridiculous, were others more innocent substituted for them.

"The late Rev. Basil Kennet was once chaplain in a ship of war; and as his lot was to mess with the officers, he found they were so addicted to the impious and nonsensical vice of swearing, that he thought it not becoming his character to stay any longer with them, unless he could prevail on them to leave it off; but conceiving at the same time, that any grave remonstrance would have but little effect, he bethought himself of another expedient, which might answer his purpose. One of the company having entertained the rest with a story, agreeable enough in itself, but so interrupted and perplexed with *demme! blood and wounds!* and such like expletives, as rendered it extremely ridiculous.—Mr. Kennet began a story himself, which he made both entertaining and instructive, but interlarded it every where with the words *bottle, pot, and glass*. The gentleman who was the most given to swearing, was the first to fall a-laughing at Mr. Kennet with a great air of contempt. "Why," said he, cursing himself as usual, "Doctor, as to your story, it is good enough, but what have we to do with your cursed *bottle, pot, and glass*, at every sentence?" Mr. Kennet very calmly replied, "Sir, I find you can observe what is ridiculous in me, which you cannot discover in yourself; you ought not to be offended at my expletives in discourse any more than your own." This officer felt the reproof, and promised to swear no more in his company."

MINISTERIAL EMPLOYMENT.

Should I suffer my *few sheep in the wilderness* to go on in ignorance of their Bibles, and a stupid neglect of their eternal salvation, while I am *too busy* to endeavour to reclaim them, God would call it but *laborious idleness*, and I must give up my account with great confusion. Let us be constant and zealous in the sight of God, and we shall be excellent scholars *ten thousand years* hence.—*Orton's Life of Dr. Doddridge*.

I hope my younger brethren in the ministry will pardon me if I entreat their particular attention to this admonition, Not to give the main part of their time to the *curiosities* of learning, and only a few fragments of it to their great work, the *cure of souls*; lest they see cause in their last moments to adopt the words of dying Grotius, perhaps with much more propriety than he could use them: *Proh! vitam perdidit, operose nihil agendo*, I have lost a life in busy trifling.—*Fam. Expositor*.

HUMAN LIFE.

Life has a thousand charms,
 A thousand dreams of bliss:
 Hope, Friendship, Love, thy bosom warms;
 A gleam of mercy this;
 But soon that sun-lit hour is past,
 And hope flies shivering from the blast.

Life has a thousand ills—
 A thousand anxious fears:
 Clouds gather on the sunny hills,
 And doubts dissolve in tears;
 But hope comes smiling through the storm—
 A rainbow round her angel form.

Life has a thousand joys,
 Youth fondly dreams forever;
 But night draws on—Youth droops and sighs,
 “Will day return?—Oh never!”
 Swift as a breath, light breaks the gloom,
 And Gladness smiles on Sorrow’s tomb.

’Tis but a change at best,
 Upon Life’s busy shore;
 A little toil, a little rest,
 And all its cares are o’er.
 Then sealed, immutable, thy state—
 Fixed—an irrevocable fate!

It is a dream! But know
 Death’s cold hand breaks that slumber;
 And who shall tell, if bliss or wo
 Those countless moments number?
 It is beyond an angels ken
 To pierce the vale that rises then.

Life is a narrow sea,
 But who its bounds may tell?
 Its viewless depths—Eternity—
 Its limits—Heaven or Hell!
 A point, a moment—on it hang
 Unuttered bliss—exhaustless pang!

Oh where’s thy spirit, when
 Friends round thy couch are weeping,
 Borne on an angels pinion then,
 From where that dust is sleeping?
 Death solves the question!—Ere it come, prepare,
 None find their pardon or repentance there.

[*Rel. Intelligencer.*]

Select Religious Intelligence.

HORRIBLE SCENES AT THE FESTIVAL OF JUGGER-NAUT.

The Rev. James Peggs, lately returned from Orissa, attended the annual meeting of the Baptist Missionary Society, held at

Great Queen-street Chapal on the 22nd of June, and communicated the following appalling facts:—

“Having been stationed about fifty miles from Juggernaut’s temple, and having, in connexion with my brethren, established a missionary station about a mile from it, and been myself at Juggernaut at two of their great annual festivals, it seems proper for me to say something of the scenes which are exhibited, and to give you my own testimony, and that of my brethren, who, as well as myself, have been eye and ear witnesses to the abominations of that dreadful place. The Psalmist declares, that *their sorrows shall be multiplied that hasten after another God*; and nowhere on earth, perhaps, is this so fully exemplified as at Juggernaut.

“At the annual festival, from extreme indisposition, I was able to be there only on the last day; but I will read to you a few particulars respecting it, given by my companions, Mr. and Mrs. Lacy. Mr. Lacy says—

“This year Ihatra commenced unusually early, in consequence of which, it may be presumed, the number of Ihatrees was unusually great, expecting, no doubt, to escape the rains.—The gentleman who keeps the gate (a native of Norway, in the employ of our government,) and who in consequence, will be allowed to be the best judge of numbers, told me that not less than 225,000 pilgrims entered the town. The greater part of this immense number were women; and among these many seemed poor and very old: being turned out by their inhuman children, they came to end a life of wretchedness near their favorite idol, from dying near which they had been taught to expect heaven.

“This number of pilgrims raised a sum of money scarcely ever realized before, 32,000*l*. Thus, while the pilgrimage destroys thousands of lives, some reap considerable advantage. You would have felt your hearts moved to hear, as I did, the natives say—‘Your preaching is a lie; for if your Saviour and religion are thus merciful, how do you then take away the money of the poor, and suffer them to starve?’ I often had to do with objections like these; however I endeavoured, as well as I could, to clear the character of Him who died for the poor and the sinner.

“I think from the number of the poor, that many must have perished without the gate; and also think so, from the great number of bodies beyond.

“A gentleman arrived at Cuttock who addressed a letter to us requesting aid in the distribution of some money which he was authorised to give. We accepted the proposal; and brother Bampton and myself set out from Pooree furnished with rupees, clothes, medicines, and books, and intended to spend two days on the road. We did so; but I cannot particularise what we saw—scenes the most distressing—dead, dying, and sick. They had crept into the villages, into the sheds, and under the trees, to avoid the rain; and thence many were never removed. The dead principally lay in the water, whence the materials for raising the road were taken: they were drifted by the wind to the next obstruction, where they lay in heaps of from eight to twenty together. From the first two coss from Pooree, I counted about

three hundred dead; and I must necessarily have overlooked many, having to observe both sides of the road. I saw one poor creature partly eaten, though alive; the crows had made an incision on the back, and were pulling at the wound when I came up; the poor creature, feeling the torment, moved his head and shoulders for a moment; the birds flew up, but immediately returned and commenced their meal.'

"Mrs. Lacy says—

" 'On the first and second day we had some rain, and the three following days the rain descended without intermission, till the poor pilgrims were seen in every direction, dead and in the agonies of death—dying by fives, tens, and twenties; and in some parts there were hundreds to be seen in one place. Mr Lacy counted upwards of ninety; and in another place Mr Bampton counted a hundred and forty; the former I saw myself, though I left it to Mr. Lacy to count them. I shall avoid seeing so degrading and shocking a scene again. In the hospital, I believe I have seen thirty dead at once, and numbers more in the agonies of death.' "

IRISH CATHOLICS.

[The subject of the Emancipation of Irish Catholics has for a long time engaged the attention of the British Parliament.—From the feeling with which many, both in Britain and America, speak, on the injustice of withholding from the Catholics all their claims, a person would be ready to infer, that the whole body of the people are held in the most wretched and degrading slavery. Such, indeed, their priests represent them to be, and the cry is prolonged by the people, till the tale of distress is believed by all who are not acquainted with the true state of the case.

The following statement made by a Catholic peer in 1811, as given in the following article from the *Edinburgh Ch. Mag.* will shew how unnecessary this outcry is, on the part of the Catholic people, and how uncalled for is the sympathy of Protestants for their supposed distress. It is not, perhaps, generally known, that every dissenter, not only in Ireland, but in Scotland and England, lies under the same political disabilities with the Catholics. Yet we hear no complaint from them, and no outcry about the Emancipation of Protestant Dissenters. The truth is, nothing will satisfy the Catholics, but supreme power. This is the true meaning of emancipation with them: and if they obtain this, Britain may judge from the past, what she will then have to experience. The total abolition of the tythe system for the support of the Established religion, so far as Catholics and Dissenters are concerned, both in Britain and Ireland, is a measure which justice imperiously demands; but if Britain wishes to avoid the miseries of Catholic domination, the Emancipation question must remain as it is.]

From the language used by some of the most strenuous advocates for the Catholic claims, we should be inclined to suspect that they are really unacquainted with the situation in which the Roman Catholics actually are. We hear declamations upon the cruelty of "preventing any man from worshipping his Creator in the way that he thinks will be most acceptable according

to his conscience," from which a person unacquainted with the real state of the case would naturally infer, that the Catholics laboured under many restrictions respecting their religious worship. We are daily told of the necessity of emancipating the Catholics, just as if they were in a state of slavery. This is quite contrary to the fact. The late Lord Petre, a nobleman of the highest character, and a strenuous supporter of the Roman Catholics, says, in a pamphlet written by him upon this subject, that—"Whatever grievous and oppressive restraints the Irish Catholics were subject to heretofore, they at present actually enjoy the full exercise of their religion, which the state has completely sanctioned, by taking upon itself the expences of erecting Colleges, and maintaining them, &c. for the education of its clergy. The admission in favour of persons of the Roman Catholic persuasion, have also of late years been very considerable in many other respects. They are allowed to hold places of emolument, to the amount of £300 a year; they are admitted to the practice of the Bar; they are enabled to bear commissions in the army as far as the rank of Colonel, inclusive; they are permitted the free exercise of their elective franchises; and, what is by no means least in respectability and importance, they are empowered to execute the useful and honourable functions of the magistracy. From this plain statement it follows, that the great mass of the people in Ireland, namely, the lower and middle orders, possessing already so many rights of citizenship in common with their other fellow subjects, could scarcely desire any farther immediate or personal benefit from more ample concessions, or even what is called a complete emancipation of the Catholics." Such is the language of a Roman Catholic peer, and the warm advocate of the Irish Catholics; and yet some of their Protestant friends are daily asserting, that our Roman Catholic fellow subjects are in a state of the most disgraceful proscription, and are not permitted to worship God according to their consciences, in their own way!

The violent papers and speeches that have been published in Ireland on this subject, are founded on the grossest of falsehood, and calculated to sow dissensions, and create sedition among the ignorant.

THE CASE OF WILLIAM MORGAN.

Nothing is yet known of the fate of this man. Governor Clinton has issued a second proclamation, offering a reward of \$300 for the discovery of the offenders, and a further reward of \$200 for authentic information of the place where the said William Morgan has been conveyed. Three of the persons engaged in conveying Morgan away, viz: Nicholas G. Chesebro, Edward Sawyer, and Hiram Hubbard have been arrested in Canandaigua and put under heavy penalties to answer for their conduct under the second proclamation. "But," says the Batavia Advocate, "so long as the authority to try, and the prerogative of pardoning the culprits in case they are convicted, rest in the hands of masons, we think they have little punishment to apprehend. We have not forgotten the mysterious pardon of Benjamin Green." The event will show how far these remarks are correct. It is well understood that the proceedings in Batavia had the sanction of the Grand Lodge. And the circumstances of the whole transaction are such as to leave no doubt on every sober mind, that the whole must have been planned and effected by a very extensive combination of masons, whether in the *capacity of a lodge* or not is of very little consequence. While this combination is not exposed and subjected to merited punishment, it will tend but little to wipe the stain of this foul transaction from masonry, for two or three lodges to meet and pass resolutions disavowing all knowledge of, and participation in these proceedings. This has been done by the Ontario lodge at Canandaigua, and by one or two others; and the persons apprehended have been suspended from masonic fellowship,

as if forsooth, these three individuals were the only persons concerned in this transaction, or known to the members of the western lodges to be so!

The masonic paper in this city, (with the character of which our readers are already acquainted,) which is supported by masons, and the columns of which may be supposed to be filled with what is agreeable to the majority of its readers, has at length noticed the subject: but noticed it only to treat with levity and scorn an outrage committed by masons on the laws of society and the feelings of humanity; and to turn the sufferings of the widow and the orphan which this has caused, into ridicule. Weenvy not the joy of the hearts that can indulge in mirth on such a subject, nor the honor of the society that owns their possessors as its members.



MISSIONS OF THE UNITED BRETHREN.

The following papers the first of which is from the Edinburgh Christian Magazine for 1811, may be considered as furnishing a brief sketch of the missions of the United Brethren or Moravians, from their commencement in 1732, to the present time. The exertions made by this small society for carrying the gospel to the heathen, entitle it to the highest praise. This body adheres to the doctrines of the Reformation as set forth in the Augsburg Confession. Their form of church government is peculiar to themselves.

A concise account of the Missions of the United Brethren among heathen nations, has long been desired; and such an account having recently been presented to the public, we are happy to have an opportunity of making our readers better acquainted with the nature and extent of the exertions of this valuable body of Christians. Ever since the year 1732, the church of the Brethren have endeavoured to extend the benefits of Christianity to heathen nations. From small beginnings, their missions have increased to thirty settlements, in which about 150 missionaries are employed, who have under their care 24,000 converts, from among various heathen tribes.

The settlements of the United Brethren among the heathen, on the 1st of January last, were as follows, viz.

Begun in 1732, in the Danish West India islands among the negro slaves; in St Thomas, two settlements; in St Croix, three; in St Jan, two. Begun in 1733, in Greenland, three. Begun in 1734, among the native Indians in North America, two settlements, one in Upper Canada, and one in the Muskogum; since which one has been formed, in 1801, among the Cherokees, and one among the Creeks in 1807. Begun in 1738, in South America, three settlements among the negro slaves, free negroes, and native Indians, in and near Surinam. Begun in 1754, in Jamaica, two settlements; in 1756, in Antigua, three; in 1764, among the Esquimaux Indians, on the coast of Labrador, three; in 1765, one in Barbadoes, and one among the Calmucs at Sarepta, near the Caspian Sea; and in 1775, one in the island of St Kitt's. In 1736, a settlement was formed among the Hottentots, near the Cape of Good Hope, which it became necessary to abandon, but the attempt was renewed in 1792, and two settlements have been formed there. In all, 29.

The Brethren had formerly three flourishing settlements on the Muskingum, in North America. In the American war, the settlements were destroyed, and the inhabitants partly murdered.

In 1736, George Schmidt, a man of remarkable zeal and courage, had succeeded in forming a small congregation from among the Hottentots. He left them to the care of a pious man, and returned to Europe to procure assistance. The Dutch East-India company would not, however, permit him to resume his labours, lest the conversion of the Hottentots should injure the colony. At length, in 1792, after repeated applications, leave was given to

the Brethren to send out fresh missionaries. The different governments, whether British or Dutch, have since been extremely favourable to them; and they now proceed successfully on the very spot, Bavian's Kloof, where George Schmidt had laboured. This place, in 1792, was barren and uninhabited. At present there are five married, and two single missionaries, residing there, with about 1000 Hottentots. A second mission has been begun, by desire of Earl Caledon, of whom the missionaries speak in the very highest terms.

Attempts have been made to establish missionaries near Tranquebar, on the Coromandel coast, in the Nicobar islands, and at Serampore and Potna in Bengal. But various circumstances, particularly the expence, which far exceeded the ability of the Brethren, occasioned the relinquishment of all these attempts.

The mission at Sarepta has not been very successful among the Calmuc Tartars, for whose benefit it was designed, although the exertions of the missionaries have been great and persevering. They have, however, been made very useful to the German colonists on the Wolga, and they have also turned their attention to the education of heathen children.

The most flourishing missions at present are those in Greenland, Labrador, Antigua, St Kitt's, the Danish West India islands, and the Cape of Good Hope. In Jamaica, the progress has been slow.

Missions have also been attempted to the following places, which have not succeeded; to Lapland in 1735; to the coast of Guinea in 1737, and again in 1768; to the negroes in Georgia, in 1738; to the slaves in Algiers, in 1739; to Ceylon, in 1740; to Persia, in 1747; and to Egypt in 1752. In Upper Egypt, there was some prospect of success; but the wars of the Beys made the stay of the Brethren unadvisable.

A General Synod of the Brethren's church was, lately held, at Herrnhut, in Germany. The following are the most important particulars contained in the Report presented by the Directors of the Missions on that occasion, and which contains a summary view of

The last Seven Years' Proceedings.

The period of seven years, which has elapsed since the last Synod of the Church of the Brethren in 1818, has been a time of much activity in regard to our missions, and replete with proofs of the wonder working grace of our God and Saviour; insomuch, that in reviewing it, we stand astonished, and feel excited to praise and thanksgiving to him who has done so much for the promotion of his glory throughout the whole extent of our missionary labor.

The continual extension of our missions in all parts occasioned an annual expenditure of between 50,000 and 60,000 rix dollars (35,000 and 40,000 dollars;) and it sometimes appeared, as if we might almost lose courage, and feel our faith failing, as to the possibility of continuing either to provide for the necessary current expenses, or to pay off a debt of about 20,000 rix dollars, which, as an accumulating burden lay heavy upon us. But praise be to the Lord our Saviour, who has yet enabled us to bear and remove it! The general disposition to promote the cause of missions, which of late manifested itself in Great Britain and Ireland, and on the continent of Europe, had that effect, that it directed the attention of the friends of missions to the labors of the brethren also. Thus the Associations of friends in England and Scotland were formed, who most generously used every means to further and support the work; and it is principally owing to their liberal exertions, that the state of our missionary fund has been so much improved. We are likewise greatly indebted to considerable contributions from our friends in Wurtemberg, Prussia, Saxony, and Switzerland; and as far as under the pressure of unfavorable circumstances could be afforded, to our friends and brethren in the northern kingdoms of Europe, and in North America. But as, under every consideration, the Brethren's missions among the heathen, from their very commencement, have been a work of faith, so they will continue to be; and

it is our duty, amidst a consciousness of our own weakness, childlikely to look for help to that Lord, who fulfills all his purposes, and has numberless ways and means at command to accomplish whatever may be profitable for his kingdom. These things, that appear impossible to man, are the least of his operations.

During the seven years alluded to, thirty six missionaries have departed to eternal rest; and forty five have been obliged, on account of age and infirmities, to retire from their labor: one hundred and twenty seven are now employed in thirty four settlements.

Greenland.—The missionaries had long ago contemplated the propriety of forming a new settlement in the southern district, near Staatenhuck; and by occasion of a reconnoitering journey, undertaken by brother Kleinschmidt, from Lichtenau, circumstances appeared so inviting, that the Elders, Conference of the Unity was induced to apply for permission to establish a fourth missionary settlement in Greenland, which the king of Denmark kindly granted in 1822: the necessary preliminaries having been settled, in a conversation with brother Kleinschmidt during his visit to us in 1824, a beginning was made to form a new settlement, called Frederickstal, on the Koenigsbach, or King's brook: more difficulties appear to attend the commencement of this mission, than formerly that at Lichtenau. Brother Jacob Beck, who had served the Greenland mission above fifty years, did not live to see this new prospect for the benefit of his dear Greenlanders open to his view.

In North America there is a station in the state of Georgia among the Indians, one in North-Carolina among the Negroes, and one in New-Fairfield, Canada. The progress of the mission has been particularly encouraging during the abovementioned period, in the British West India Islands. In Barbadoes the missionaries were invited to 20 different plantations. During the abovementioned period, 34 missionaries have been sent to the Danish West India Islands, 13 of whom are dead. The missionaries in South Africa have an establishment at Groenekloof, and are labouring with considerable success among the Caffrees. An attempt has been made to establish a mission among the Calmucks on the river Wolga, which proved unsuccessful by the Greek church's prohibiting them to baptize converts, claiming it as her own sole right.

Through the instrumentality of the Brethren, upwards of 33,000 converts have been gathered from among the Gentiles to the visible church of our Lord Jesus Christ.

SABBATH SCHOOLS IN ALBANY.

The scholars of the different Sabbath Schools in this city, yesterday attended at the 1st Presbyterian church, where an address was delivered by the Rev. Mr. Ferris. There were about eleven hundred children, and the sight of so many who perhaps but for this benevolent institution would be brought up in ignorance and depravity, was most pleasing and interesting. There are now under the care of the Albany County Union, 18 schools, containing 1762 children, taught by 193 teachers, exclusive of officers: making an increase since the last year, of 6 schools, 63 teachers, and 742 scholars. Of these, about 250 scholars are without the city.—*Albany Gaz.*

ACCOUNT OF A SUTTEE IN INDIA.

"SIR,—I think an account of a Suttee which took place in this city two evenings ago, will show you, in a most striking manner, with what cruelty they are sometimes accompanied. The unfortunate Braminee, of her own accord, had ascended the funeral pile of her husband's bones, (for he had died at a distance,) but finding the torture of the fire more than she could bear, by a violent struggle she threw herself from the flames, and tottering to a

short distance, fell down. Some gentlemen who were present immediately plunged her into the river, which was close by, and thereby saved her from being much burnt. She retained her senses completely, and complained of the badness of the pile, which, she said, consumed her so slowly that she could not bear it, but expressed her willingness to again try it, if they would improve it; they would not do so, and the poor creature shrunk with dread from the flames, which was now burning most intensely, and refused to go on. When the inhuman relations saw this, they took her by the head and heels, and threw her in the fire, and held her there till they were driven away by the heat; they also took up large blocks of wood, with which they struck her, in order to deprive her of her senses; but she again made her escape, and without any help ran directly into the river. The people of her house followed her here, and tried to drown her by pressing her under the water; but a gentleman who was present rescued her from them, and she immediately ran into his arms, and cried to him to save her. I arrived at the ground as they were bringing her this second time from the river, and I cannot describe to you the horror I felt on seeing the mangled condition she was in; almost every inch of the skin on her body had been burnt off; her legs and thighs, her arms and back, were completely raw; her breasts were dreadfully torn, and the skin hanging from them in threads; the skin and nails of the fingers had peeled wholly off, and were hanging to the back of her hands. In fact, Sir, I never saw or ever read of so entire a picture of misery as this poor woman displayed. She seemed to dread being again taken to the fire, and called out to the "*Ocha Sahib*," as she feelingly denominated them, to save her. Her friends seemed no longer inclined to force her; and one of her relations, at her instigation, sat down beside her, and gave her some clothes, and told her they would not. We had her sent to the hospital, where every medical assistance was immediately given her, but without hope of her recovery. She lingered in the most excruciating pain for about twenty hours, and then died.

"The gentlemen present remonstrated against her being put on the fire a second time, but they did not like to interfere further with what they considered the custom of the country.

Poonoh.

"A DECIDED ENEMY TO SUTTEES."

METHODISTS.—By a statement published in the *Christian Advocate*, prepared from the minutes of the British conferences, and of the several American conferences, it appears that the total number of members of the Wesleyan Methodist societies throughout the world, is 647,319, exclusive of the regular travelling preachers who are steadily employed in the work of the ministry. Of this number 360,800 are under the care of the American conferences; of the remaining 286,519, the members in Great Britain are 231,045; in Ireland 25,514; and in foreign stations 32,960. In Great Britain there are 814 preachers; in Ireland 138; in foreign countries 152; and in the American connection, 1,406, making a total throughout the world of 2,511.

Summary of Religious Intelligence.

EUROPE.

It is stated in the *Eclectic Review*, that "there are fifty two Bible societies on the continent of Europe, and that these have circulated upwards of 2,300,000 copies of the New Testament, with or without the Old Testament; (how many copies of the Apocrypha is not mentioned,) and that three Catholic clergymen have published above 60,000 copies of the German New Testament." The late investigations respecting the management of the Committee of the British and Foreign Bible Society have shown, that Leander Van Ess, a Catholic clergyman whose indefatigable labours in distributing Bibles (always with the Apocrypha,) are the admiration of Protestants, receives an annual salary from that institution of 300*l.* How

much the other Catholic clergymen receive as a compensation for their services, does not appear.

FRANCE.—A Tract society and a Sabbath school society have been formed at Paris; the operations of which are designed to extend to the whole of France.

ASIA.

HINDOSTAN.—In a letter from the Rev. George Boardman it is stated, that some very interesting things with regard to religion have recently occurred in India. In the district of Palmacottah near cape Comorin, two church missionaries have been labouring for some time; and in the course of the last two years *eleven hundred families* of Hindoos have publicly renounced idolatry, and put on the name of christians; and that a considerable number appear to be christians in reality. Should this intelligence prove correct, it must be a powerful victory gained in behalf of Christianity in that country of idolaters.

SYRIA.—It appears by letters received from the Rev. William Goodell, American missionary in Syria, that the prospects in that country are encouraging, and that the labours of the missionaries have not been in vain.—An Arab of distinguished talents and zeal has become a convert to the christian religion, who it is hoped, will prove a blessing to Western Asia. A school for Jewish children has been established at Beyroot; the number of children in March was 100. The jealousy and prejudices of the Jews are visibly giving way. The labours of the missionaries had been suspended by an attack of the Greeks on that place, on the 18th and 19th of March. The property taken from the missionaries by the invaders was restored through the interest of the English consul. Accounts a month later state, that Asaad the converted Arab, in consequence of his adherence to Christianity, has been seized by the enemies of the gospel, cast into prison, and loaded with chains. There are fears that he will suffer martyrdom for the religion of Christ. His youngest brother has adopted the same views.

SANDWICH ISLANDS.—Letters of the 9th of May last, five months later than any received before, have been received from Mr. Richards, at Honoruru. They state that the affairs of the mission continue to prosper.—Twenty thousand persons are under instruction, 2000 observe family and private devotion, and many persons, among whom are a number of the most powerful chiefs, are apparently pious. A series of riots of the most barbarous kind has been kept up for some time by the crew of the U. S. national schooner Dolphin, captain Percival; in which the lives of the missionaries were threatened, their houses attacked and indignities of the grossest kind offered to some of the chiefs. The reason of this conduct is stated to be, that the laws restraining vicious indulgences, and the improving moral sense of the people, has put a stop to the horrid scenes of wickedness in which, in past times, the crews of some vessels which touched at these islands indulged themselves. A letter from Mr. Chamberlain mentions the annual examination of the schools of Honoruru. The schools were assembled from within the distance of fourteen miles. The number of schools was 69, native teachers 66, scholars 2409. The improvement was pleasing. A translation of Matthew had just been completed by Mr. Bingham, and another by Mr. Richards. Karaimoku, the chief man of the islands, and distinguished benefactor of the missionaries, was very sick. He was for twenty years prime minister to Tamehameha, then filled the same place during the reign of Rihoriho, and now is, by general consent, Regent and head of the government. He has been the chief instrument in preserving quiet in the islands in times of danger. The prince, heir to the government, is 13 years, and the princess, his sister, twelve years of age.

AMERICA.

UNITED STATES.—Intelligence from the Mackinaw mission states, that there are 102 children in the mission and upwards of 60 from the village under daily instruction.

Indian Converts.—The following is given as a tolerably correct statement of the number of converts to Christianity among the North American Indians belonging to the Methodists. Mohawks and Missisauahs, Canada, 250, Wyandots, Ohio, 258, Cherokees, Tennessee, 283, Creeks, Carolinas, 16, total 307.

CANADA.—The Rev. Thadeus Osgood has collected in London between five and six thousand dollars to aid in the promotion of education and industry in Canada. He also received numerous donations of books, and succeeded in forming twenty eight societies auxiliary to a general society for the same object.

SOUTH AMERICA.—On the 7th ult. the Rev. William Torrey late from the Theological Seminary of Princeton, embarked at New Castle, on a mission to Buenos Ayres.

View of Public Affairs.

Our papers for the last month furnish us with very little on this head that is interesting. There are wars and rumors of wars in different directions, but scarcely any thing certain or important has transpired.

GREAT BRITAIN.—The general aspect of affairs is gradually improving.—Trade has considerably revived, and money is more plenty; and the sufferings of the people though still great in many places, are much abated. Parliament was to meet on the 14th of November. There is a deficiency of the revenue for three quarters previous to the 5th of July last: compared with the three corresponding quarters of the preceding year of 2,640,104*l*. Of course a loan of considerable magnitude, or something equivalent to it, will be necessary to meet the expenditures. This again tends to the increase of the public burdens, already insupportable. The sufferings of the poor in Ireland from famine and sickness are indescribable. The fever, which we mentioned before, as prevailing in Dublin, has spread to Cork and the county of Wexford. One thousand seven hundred and forty-six persons have been admitted into the hospital of Limerick within the last nine months.

Our intelligence from the west of Europe generally, is vague and unimportant.

RUSSIA.—The armed force of this immense empire is estimated at 747,000 men. These however, are scattered over a great extent of territory, and it probably would not be possible to concentrate the half of these on any point of the frontiers. Nothing official has arrived respecting the belligerent movements of this power, yet it is reported that the Persians have invaded some of the distant provinces, that a battle has been fought, in which the Persians were defeated by Gen. Yermoloff, with the loss of 3000 men. The disputes between Russia and Turkey do not seem to be adjusted, and a large body of Russian troops are in readiness to cross the Pruth if necessary, to enforce the demands made upon the Porte.

TURKEY.—A destructive fire has raged to a great extent at Constantinople, the loss by which will be immense. It is attributed to the Janissaries or their party. This, together with the pressing demands of Russia, the suppression of the corps of Janissaries, and the prosecuting of the war with the Greeks, keeps the Sultan in active employment. It is said, that pressed on all sides, he has given orders to accede to the ultimatum of Russia. A reinforcement of 8 or 9000 Egyptian troops is ready to sail from Alexandria, but the want of

funds prevents their immediate movement. It is said that Sir Stratford Canning, the British ambassador, presented a note to the Porte, calling upon him to enter into negotiation for the settlement of the war with Greece; which was unfavourably received: the Porte being averse to the interposition of any foreign power.

GREECE.—Great darkness still hangs over the fate of this people. The continuance of a war for five years, in which they have alone contended with a powerful, savage, and blood thirsty foe, has reduced them to the greatest distress. Their strength too is weakened by the jealousies of their chiefs, and the numerous factions or parties into which they are divided. In many instances, they have exhibited the most heroic patience and bravery. In others, broken by the weight and duration of their sufferings, they have sunk without resistance under the power of the oppressor. There are no tidings of Lord Cochran that can be relied on. Mr Miller lately returned from Greece, where he has been for two years past, under the patronage of the Greek committee of Boston, thus expresses his views of the state of that country, in the Boston Gazette.

"The present state of Greece is inconceivably wretched. Not only are thousands of its inhabitants destitute of clothing sufficient to protect them from the inclemency of the approaching winter, but are in want of provisions to enable them long to support life. The standard of the cross was raised in the Peloponessus more than five years ago; since which the Greeks have shewn a determination worthy of their origin; and in many a hard fought battle, have fully demonstrated that they will live free of the Turks, or die in arms. They have committed great mistakes, but not greater than one acquainted with their condition, might have expected. During my residence among them, instead of being surprised at their crimes, I have often been astonished in seeing so much virtue, amidst such misery and confusion. The result of their struggle, I think, is uncertain; but any thing which can be done to relieve their present wants will be a deed of charity, worthy of those who rejoice in lessening the aggregate of human misery.

There is indeed, enough of misery in every part of the world; but that of which I speak is of a peculiar kind, and which must reach the heart of every American. The Greeks are struggling, as our fathers did, for freedom and independence; though not from a Christian but a Mahometan power. The sacrifices they have made, I believe, are greater than were ever made by any other people. They cannot submit at discretion, without jeopardizing their lives, and exposing *their wives and daughters to the lustful passions of a bestial soldiery*. The history of former Turkish treaties teaches them what they may expect, if they submit or capitulate. What can they do? Tell me not of Turkish mercy, or of Turkish faith. They are merciful only when there is fear of retaliation; and keep their promise only when it is not for their interest to break it. This is the unhappy state of Greece. For my own part, after having seen much of the nature of the present struggle, and learned something of the character of the modern Greeks, I have no hesitation in saying, that I consider them deserving the sympathy and aid of the Christian world."

INDIA.—Accounts from the East Indies bring rumors of a Burmese infraction of the peace already, and the departure of Sir A. Campbell from Calcutta, to rejoin the army, gives some countenance to the report. The Burmese had, however completed their second compensating installment; but it is said they had been ingenious enough to pay it in coin debased to half its nominal value. The cheat was discovered upon the coin being assayed at the mint.

SIERRA LEONE AND LIBERIA.—The British have lately captured nine slave ships with 2563 slaves; all of whom were liberated and put to different employments in the mountains of Sierra Leone. The inhabitants of the coast were sickly. The emigrants to Messurado who sailed in the Indian Chief from Norfolk, were fast recovering from their first attack of sickness. All that sailed from Boston about the same time, died, except nine. The slavers on the coast were endeavouring to re-establish Trade-Town, and were building a battery to protect their infamous traffic. This place is near to the

American colony. Monrovia begins to be a place of considerable trade.—The value of the wood and ivory exported from Liberia, from the first of Jan. to the 15th of June of the present year, is given at about \$44,000. The climate however, is still fatal to the whites.

The Ashantees.—Private letters, and documents from the Gold Coast to the 20th of July, confirm the intelligence of the movement of the king of Ashantee against the British allies and forts in that quarter. As to the number of the enemy's forces and other details, the accounts in the letters are various and contradictory—from twenty to 50,000 men are the estimates of the Ashantee army, and one of the letters says, that it is already within thirty miles of Cape Coast castle. They all sufficiently demonstrate the dreadful alarm which prevails, and which is heightened by the previous experience of the savage and formidable character of the Ashantees. The British subjects and their allies were ordered to arm in readiness to oppose the inroads of the enemy.

UNITED STATES.—Congress meets on the 5th inst. a considerable number of members have already assembled at Washington. A memorial will be presented on the subject of an expedition to the north or south polar regions. The object of the memorialists is to be enabled to test as far as practicable, the truth of Symmes' New Theory of the earth. A treaty of peace, amity, commerce and navigation between the United States, and the Federation of the centre of America has been duly ratified and published. It consists of XXXIII. articles, which secure to the contracting parties perfect equality and reciprocity of commerce and navigation, the coasting trade of each, only being excepted. The duration of the contract on this subject is limited to twelve years. All those parts which relate to peace and friendship are "perpetually and permanently binding on both powers."

BRITISH WEST INDIES.—Two or three years ago, an act was passed by the British parliament for the amelioration of the condition of slaves in the British possessions, which in general is very distressing. No attention was paid to this act by the planters; and about the close of last session of Parliament, the subject was called up in consequence of numerous petitions from different parts of the kingdom on the subject. The consideration of the subject was not pressed in consequence of assurance being given on the part of the ministers, that they had not lost sight of it, and that it was the determination of government to carry the law into effect, though they were disposed to give time to allow the changes contemplated by it, to be introduced in a gradual manner. It appears that Earl Bathurst forwarded instructions to the proper authorities for accomplishing the object of the government, regarding the slave population. The Antigua Weekly Register of the 10th ult. contains extracts from several of the journals of the neighboring islands, from which it appears that the assembly of Grenada have, by a very considerable majority, rejected the bills which had been submitted to them by the governor in obedience to these instructions: and in the assembly of St. Vincents, the consideration of the same measures has been indefinitely postponed, or in other words, they have been rejected. These proceedings will probably lead to important events in the West Indies.

HAYTI is said to be in a state of unprecedented misery and distress.

SOUTH AMERICA.—Bolivar has not yet arrived in Colombia, but he is immediately expected. The affair of General Paez appears to be nearly at an end. A meeting of the people was called by him at Caracas, at which it was resolved to discharge the forces raised for defence and other purposes, and to send a deputation to Bogota, to Gen. Bolivar.

There is a strong report that Bolivar will be invested with absolute power, and that the government of Colombia will partake largely of a military despotism.

The hostile squadrons of Brazil and Buenos Ayres have many severe skirmishes in the La Plata, but nothing general or decisive; there is no present prospect of an end to the war. The state of affairs is also unsettled in Peru and Chili.